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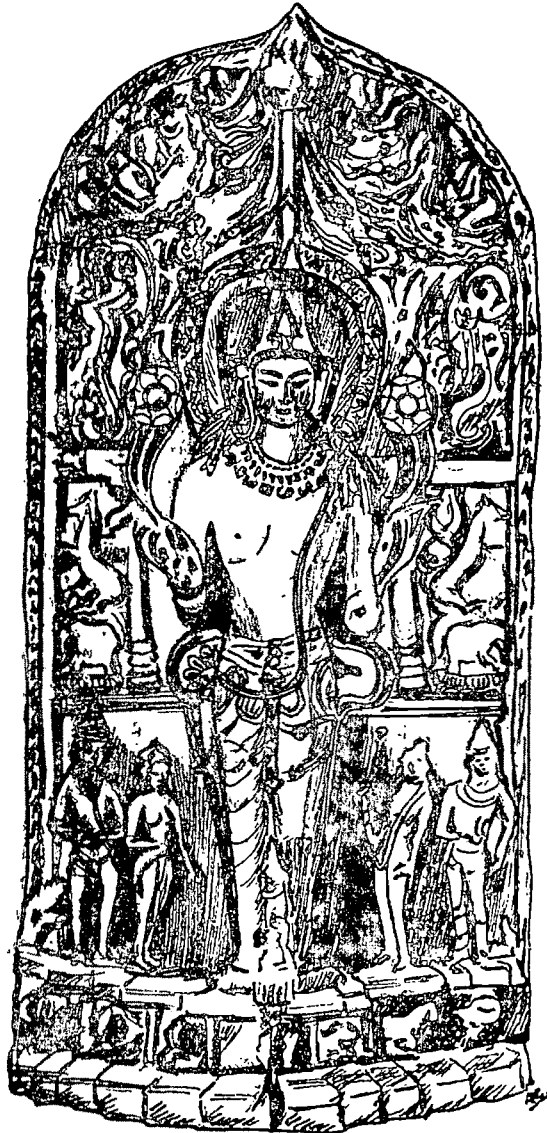
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Vol. CXXXVIII No. 3, 4.

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NOTES

IDENTITY CRISIS

Of late there has been much discussion regarding the "Special Character" of Viswa-Bharati, one of the seven central Universities in our country. Conflicting statements have been made regarding the genesis of the Institution while hot words and arguments have been heard as to whether the "Spirit" imputed by Tagore still exists there.

Outwardly to all appearances, the basic infrastructure remains the same as one seeing Patha Bhavan with its fairly unconventional students, Sriniketan's rural reconstruction programmes, not only continuing to expand while Sangeet Bhavan and Kala Bhavan still provide an excellent environment for the Fine Arts. Furthermore thousands of visitors come to watch and participate in traditional festivals like "Raksha Utsav" or the Pous Mela.

However a close scrutiny makes the changes apparent, the most important of which lies in the fact that Santiniketan was conceived primarily as an Ashram rather than a University in the accepted sense of

the term. Rabindranath had established a model community here which he hoped would evolve into an ideal ashram, a true "abode of peace", in future. Here people would live harmoniously, without conflict or competition.

Time, however, did not help in the evolution of this ideal place. In fact throughout the last few decades following Tagore's death, Viswa Bharati has become a conventional university, specially after 1951, when it was declared a central university. Methodical and systematic courses with the usual teaching and examining facilities and Examiners have replaced the unconventional teaching and living of those early days. Moreover Tagore's Ashram revolved round his personality. He was the 'Guru' and the whole spirit of Viswa Bharati emanated from him. It was not possible for an official like a Vice-Chancellor to replace him, as indeed none did.

Again, when we look at Sriniketan's rural programmes, a strange fact emerges. While these have increased numerically, the original

Santhal villages like Pearson Palli or Balipara are declining due to lack of funds : The same decline is seen in Cheena Bhavan where there are very few scholars while probably no one has used the library of rare books for many years.

Factually perhaps only Patha Bhavan and to some extent, Sangeet Bhavan and Kala Bhavan retain some claims to their original identity because there one finds some semblance of Tagorian aesthetics and philosophy. It seems therefore that Viswa Bharati will only be able to revive that "first, fine, careless rapture" if it can return to Rabindranath's original motivation. Otherwise its identity problems will become chronic.

VOCATIONAL TRAINING

The aim of the education policy where the Ten plus Two plus Three system was introduced was to ensure that for the majority of students the Secondary stage i.e. plus Two, would be the terminal point so that the pressure for admission to Universities would be reduced and students would, in the main, benefit from an employment-motivated training as part of their education. The plus Three level was thus to be left for only those selected few who were qualified and interested in higher academic studies.

Unfortunately, however, so inadequate has been the trainings provided so far that the demand for them has been very limited. At Secondary level, with a few exceptions, little or at most very meagre training facilities exist in many Junior Colleges and the Sylabi is also limited. Thus as these trainings were meant to enable the students to acquire employment upon completion of the course,

the majority of students, not unnaturally, still opt for the general stream, believing that they have a better chance for employment with these qualifications.

A recent study by members of the Union Education Ministry has revealed that only 6 states and Union territories have shown some interest in initiating Vocational Training courses. Of these perhaps Tamil Nadu alone has taken up the experiment seriously because out of an All India total of about 50,000 Vocational students, more than half were from Tamil Nadu. In contrast is a study conducted sometime ago in West Bengal, where in a particular year we find 158,939 students admitted to the General Stream while there were less than 3000 enrolled in the Vocational Stream.

It is obvious that it is essential to investigate the causes for this lack of enthusiasm among students in taking a training as part of their education and opt instead for a general degree. The study is even more necessary because there is a high percentage of educated unemployed from the General Stream so that students are aware that their chances of acquiring employment with a general degree is remote.

The obvious conclusion that can be drawn from this is that the few Vocational trainings provided are neither employment oriented nor do they have sufficient scope for self employment. Furthermore, experience has shown that the few students with such trainings were not doing any better than those from the main-stream particularly as far as income generating employment was concerned. In fact, perhaps in some cases some were comparatively much worse off!

THE PALA ART OF GAUDA AND MAGADHA

SUNITI KUMAR CHATTERJI

Except in rare cases, the art of Hindu India, or Ancient India, in the various parts of the country, whether in architecture, sculpture or painting, was developed out of one common archetype which became characterized through a fusion of diverse elements during the second half of the first millennium B. C. The various elements which contributed towards the evolution of a Hindu art—taking Hindu in its widest sense, embracing equally Brahminism, Buddhism and Jainism—were perhaps of three-fold origin, derived from the three types of race and culture which built up the Hindu people and its civilization—Austrian, Dravidian, and Aryan. Our knowledge of primitive Austrian art is as yet next to nothing. But the Austrian people of the Ganges valley, which later became Aryanized in speech, and made important contributions to Hindu culture (as can be seen by a study of Austrian loan-words in Aryan languages, from Sanskrit downwards), can only be expected to have given at least something in the evolution of Hindu plastic art. The Dravidian contribution was perhaps more definite; and certainly some of the bases of Hindu art we owe to this people, who it is exceedingly likely were the people of Mohen-jo-Daro and Harappa. The Aryan contribution to Hindu Art on the other hand is of a very debatable quality and

quantity. Certainly the Aryans as an Indo-European tribe had very little artistic culture to boast of. But during their sojourn in Northern Mesopotamia, while they were in touch with the highly civilized Asiatic and Mesopotamian peoples during the early centuries of the second millennium B. C., they absorbed a great deal of the local culture, chiefly that of Assyria and Babylon; and it was this foreign culture, on the material side, partly or wholly absorbed and assimilated, that they might be expected to have brought into India in the course of their slow entry into that country sometime during the middle of the same millennium. Such art as they possessed could thus be expected to have been largely borrowed from Assyrio-Babylonia. The indigenous art of the non-Aryan Austrians and Dravidians, and this Aryan art which was largely of foreign, Assyrio-Babylonian origin, thus gave the basic elements of early Hindu art as a composite thing. Other elements came in later—equally foreign with the art of the Aryans, and ultimately of the same origin; namely, the art of Persia, in architecture and sculpture, which again is mainly of Assyrio-Babylonian inspiration. All these elements were fused into one national art for Hindu India, and the earliest and fully characterised forms of this art we see in Maurya sculpture and in the architecture

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and sculpture of Buddh Gaya and Sanchi and Bharhut of the second century B. C. It is still a young art, seeking for the self-expression of the race—it is still naive and quite vigorous in its naivete. With this School of the third and second centuries B. C. Hindu or Ancient Art may be said to have entered into its career of development as an important aspect of Hindu culture, being a plastic commentary to it. With a growing knowledge of the pre-Aryan art of Mohen-jo-Daro now being disclosed by new and important documents that are coming to light, it will be easier to analyse the component elements of Hindu art much better. But with a characterized Hindu culture taking form during the second half of the first millennium B. C., its artistic expression also became characterized, and we find this characterization in the art of the third and second centuries B. C., the archetype from which subsequent developments arose in a line of direct descent.

Leaving aside Gandhara sculpture as an unconnected episode, this oldest Hindu art or times before Christ became modified into that of the Kushana and Andhara times, Mathura in Northern India and Amaravati in Southern India presenting it in its later and more refined phase. The common character is still there, and the development in such distant tracts of the country has been along almost similar lines. India is still one country in its art in the third century A. C. as it evidently was in the second century B. C. It is practically one style. In the subsequent centuries this oneness of style is interrupted, as art becomes more and more widely cultivated. The political union of Northern India under the Guptas ensure for a time similarity in style

of the plastic arts. But already the character of the people in the different parts of India, first in the South and then elsewhere, begin to assert severally the special trend of its genius. We have, from the middle or rather the second half of the first millennium A. C., the development of provincial types or styles. And this provincialism becomes more and more accentuated as centuries pass, so that in the so-called midmedieval art of India, the diversity of style in the various local schools has to be recognised.

The achievements of these provincial styles in their sum total demonstrate the greatness and glory of the medieval art of the Hindus. The mere mention of the names of these provincial schools or styles will evoke visions of the architectural and sculptural glory which has won the admiration of art-lovers of all lands: Pallava, Chola Chalukya, Hoysala, Bijanagar, and Madura, and the little-known Andhra and Kerala schools, for instance, of South India; and Orissa, Pala, Chandella and Rajasthan schools of Northern India,—apart from the earlier styles mentioned above. The old impulses have continued down to our times, almost unchecked; and, except in some parts which were predominantly under foreign Mohammedan influence for some centuries like the Panjab, Sindh and the Upper Ganges Valley (Hindustan), Hindu art continued to be a living thing, handed down traditionally by guilds or castes of artisans who practised it. But that is another story.

Among all these medieval schools of art in India, that of the Palas, which flourished in Magadha and Gauda, i. e. Bihar and Bengal during the period 750-1200 A. C., is one of the most remarkable. This art

embraced all the three forms of ancient Indian religion—Brahmanical, Buddhist and Jaina. The art of the period of the Senas who ruled in Bengal in the twelfth century after having wrested that province from the Palas during the last decades of the eleventh can conveniently be regarded as an extension or continuance of Pala art; only Brahmanical influences were stronger during the Sena regime. Pala art embraced a wide range; but unfortunately, specimens of all the forms of plastic art cultivated in North-eastern India during this stage are not to be found. There was architecture, and remarkable architecture too, in the innumerable *viharas* or monasteries and palaces erected in Bengal and in Bihar; and of these just a few temples in brick and stone have survived in Bihar and in West Bengal, but the remains of the Nalanda monastery and the adjacent structures give us a good idea of the character of this architecture. Sculpture was largely practised, in stone (a black basalt from the Rajmahal Hills being a favourite stone employed), as well as bronze casting, and numerous good specimens of these have been preserved for us. There was unquestionably a large amount of wood-carving, but only a few fragments of these have been spared by the hand of Time, and Man; but the little that has been found gives us a good idea of its character and its excellence. Then as to painting and calligraphy—there are a dozen and more palm-leaf MSS. in Sanskrit, preserved so long in Nepal with their beautiful writing in the North-eastern Indian alphabet of the period, sister to old Devanagari and mother of the Bengali—Assamese, Maithili and Oriya alphabets, and with their wonderfully beautiful miniatures in colour of Buddhist divinities, counterparts in a small scale of

contemporary sculpture: and these miniatures form our only links in the chain of the history of Indian painting from the Ajanta frescoes of the eighth to the Gujarati miniatures of the fifteenth century. The paintings on the walls and the scroll-pictures on cloth (narrating a romantic or religious legend sequence which would be unrolled and shown to the people while the story was sung aloud), are no longer in existence, but early literary reference and subsequent usage would establish their wide vogue in Pala and Sena times.

All this art was brought to a seemingly abrupt end after the conquest of Bengal by Turki Moslems in the thirteenth century. The old glory vanished from Bihar and Bengal as if at once. But some weak traditions of it has continued in Bengal in the folk-art of the country—in clay-modelling both religious and secular, in a little bronze-casting, and in painting. As folk-art, this faint echo of the old tradition can no longer maintain its existence before the sophistications and the altered outlook of present-day life; and the now feeble stream of Bengal folk-art which derived its waters from the mighty flood of Pala art, is now on the way to its final extinction in the sands of neglect and degeneracy. Melancholy as its subsequent history has been in its native provinces of Bihar and Bengal during the Turki, Pathan and Mogul as well as British periods, the art of the Palas found a new home in Nepal and in Tibet. The art of these countries—whether in sculpture or bronze-casting or painting (certain Central Asian and Chinese influences in the painting of Tibet excepted) is only Pala art under novel and congenial conditions of unrestrained development; and the history of the art of the Palas of

Gouia-Magadha will naturally include, if one is to trace its development to our times, not only the folk-art of Bengal which has preserved it in fragmentary form only, but also that of Nepal and Tibet where it is living even to-day.

As art which has nobly served the spiritual and other aspirations of a people for well-nigh five centuries- and that too during the period of the almost unparalleled intellectual and spiritual awakening which that people manifested in ancient times- must be conceded to have some vitality in it; and when it has continued to flourish in unabated vigour for some ten centuries among other peoples who had no art of their own at the beginning and who took it up, to express through its language albeit hieratic-all their sentiments and passions, their devotion and their terror,-it surely merits the title of great art. Pala art with all its limitations was indeed a great art. It served the people of Bengal and Bihar at a time when this part of India was at the very fore front in Buddhistic studies, and was teacher of the Buddhist world. Its Brahmanical learning again was not negligible. There were commercial, and other relations with Indo-China and Indonesia and Tibet was a humble disciple. What a galaxy of names eminent in the philosophy of later Buddhism which the Pala and Sena periods present! Tibetans have preserved most of those names-of the saints and scholars, and their works: and a long and illustrious list it is, from before the Pala period onwards: Candragomin of Varendra, Mahacarya; Acarya Buddha-jnanapada; Acarya Jetari; Raikavasa, the Kayasthacarya; Prajnakaramati; Viryasinha; Vibhuti-candra of Jagaddala-Tathagatrakshita; Saraha; Nadapada;

Rahulabhadra; Vairocana vajra; Dipankara Srijnana; Atisa; Abhaya-kara-gupta, Luyi-pada, Jalandhari-pada Kanha-pada; Bhusuku and the other Siddhas, and many more, including learned women like the Jnana-dakini Nigu, wife of Nada-pada, and Lakshminkara, the daughter of king Indrabhuti, and others. The Tibetans have mentioned eleven great centres of Buddhist learning in Bengal and Bihar- Nalanda, Vikramasila, Purisa, Pulagira, and Mandara in Bihar, and Jagaddala, Devikotta, Pandubhumi, Vikramapuri, Salu, and Srimudra in Bengal. Side by side with the philosophic and literary developments of Mahayana Buddhism and Puranic Brahmanism in Bengal and Bihar, and of the Tantric cults both Brahmanical and Buddhistic, the art of the Palas flourished, serving, these faiths equally with the Scholars and Saints some of whom have been named above. There is an inter-relation between this art and the religious culture behind it which cannot be ignored. And Pala art as the handmaiden of Buddhist faith and ritual inspired Nepal and Tibet, two lands with a non-Aryan Mongoloid population,- it drew out their finest artistic impulses to manifest themselves in bronze and in banners, and in wood-carving and clay-modelling of a unique excellence.

A History of Indian Art must take note of Pala sculpture and architecture and painting and there is as can be expected some treatment of it in the standard books on the subject. Specimens of Pala art in the various museums and collections have been described, e-g. in the Boston Museum of Fine Arts (in the Bulletin of the Museum, and in its Catalogue of Indian Sculpture by Dr. Coomarswamy, 1923); in Paul Mallon Collection in Paris (Quatorze Scul-

ptures indiennes, decrites par V. Goloubew, Paris, no date, '58 Boulevard Flandrin); in the museum (the richest in Pala Sculpture) of the Varendra Anusandhana Samiti at Rajshahi (in its Catalogue and Annual Reports), and in other archaeological and other journals, like the Government of India Annual Reports on Archaeology, the *Rupam*, the *Modern Review*, etc. The best collections of Pala sculpture are naturally enough to be found in Bengal, in the Indian Museum in Calcutta, in the Dacca Museum, in the Museum of the Vangiya Sahitya Parishad in Calcutta, in the museum of the Varindra Anusandhana Samiti at Rajshahi, in the Patna Museum, and in some private collections, in Calcutta and elsewhere. At least one monograph study of Pala art has been published (The Art of the Pal Empire of Bengal, by J.C. French. I.C.S. Oxford University Press, 1928, pp26, with 32 plates); and the 'Handbook to the Sculptures in the Museum of the Bangiya Sahitya parishad by the late Mr. Manomohan Ganguli (Calcutta 1922) gives a good study of the images of Gauda-Magadh art in the Vangiy Sahitya Parishad, with plates. Mr. Rakhal Das Banerji's *Magnum Opus* on sculpture and other art in North-eastern India with representations of over 400 objects is now in the press with the Government of India, and will be an authoritative work of the highest value when it is out. and only recently has been published from Dacca Mr. Nalinikanta Bhattasali's book 'Iconography of Buddhist and Bramanic Sculptures in the Dacca Museum' (Dacca 1929). This work is not merely one on iconography; it is an authorotative monograph on the ancient art of Bengal especially in its later phase (i.e. 1000-1200. A.D.), and it is by far the most detailed and most scholarly

work on the art of ancient Bengal hitherto published. The introduction to the work forms a treatise of fundamental value on the art and culture of pre-Mohammedan Bengal, and with its numerous and admirable plates, the book is bound to remain for a long time indispensable not only for Gauda Magadha sculpture but also for Hindu-iconography as well. I hope to notice this important work more fully on another occasion.

Materials for the study of Pala art therefore are not lacking, and already competent guides are there, in the obove-mentioned books. A full technical and aesthetic study of this art is among the immediate range of possibilities by students of Indology in Bengal. The present article is written with a view simply to point out the importance of the subject, with just a tentative attempt to indicate the general characteristics of this art.

Pala art came into being as a transformation of Gupta art as introduced into and practised in Bengal. A few Gupta images have been found in Bengal, and in the fifth-sixth centuries we find in the ruins of the shrine at Paharpur in North Central Bengal a vigorous school of sculpture already differentiated from Gupta art and foreshadowing the characteristics of Pala art. This traditional art of Paharpur is found in some sculptured slabs depicting Brahmanical deities-Indra, Siva, and Brahma, and others, and stories of Krishna. Side by side with these stone reliefs there are several hundreds of terra-cotta tiles with figures in reliefs-gods, men, animals-which is not a hieratic and a finished art like that of the stone sculptures, but a folk-art, an art of the people, naive and crude yet

sincere and vigorous. The subsequent history of this folk-art is lost, as no documents till many centuries later are found. But the hieratic art depicting gods and goddesses is a stage in the evolution of Pala art, and from the eighth century, when the Palas were established in Bihar and Bengal, we find a definite Pala art coming into being. Inscriptions of a votive character sometimes mention the name of the king in whose reign an image was consecrated; and this, together with indirect evidence from the style of writing in the inscriptions which quote a religious or doctrinal formula, is our only evidence for dating these sculptures. The latter method, in the absence of any other, is highly unsatisfactory. But some general stylistic characteristics in the earlier and the later Pala sculptures can be formulated. The earlier work of this school are somewhat cruder than the later ones, but stronger; the figures are more solidly designed, and are comparatively squat and short. The material is generally a grey chlorite which does not permit very fine work. In the later and finer period of Pala art no fixed date can be indicated for the commencement of this later period; the figures become taller and more delicately carved, and sometimes they are beautifully *svelte*, the poses are finer, and there is general increase of gracefulness, but the art is rendered comparatively weak. The favourite material in the second period becomes a kind black basalt stone which is very hard, and can be worked to fine details, and which also takes a fine polish.

Pala sculpture is throughout a religious art, and barring a comparatively few *bas-reliefs*, it mostly consists of figures of gods and goddesses worked in very high relief.

Figures in the round are also comparatively rare in stone sculpture. The figures range in size from tiny figurines which can be held inside the palm of the hand to about the size of a man, but seldom bigger. The background is sometimes cut out, leaving empty spaces outlining the torso and the limbs of the standing or sitting figure. These sculptures and figures of deities were mostly intended to be placed in shrines or in niches in temple walls. In subject matter and treatment, the bronzed (the metal being an alloy on the basis of brass or copper, popularly called in Bengal *asta-dhatu*, for which Mr. Bhattasali in his book has coined an English word *octo-alloy*) agree with the stone figures, although these are in small compass. The *Ms. miniatures* which later show merely a two-dimension treatment, with both strong outline and charming colour scheme, of the figures in relief or in the round; only in some rare cases, group compositions of very simple nature occur.

The range of Pala art was limited by cult necessities, and within this narrow circle it had to move. It is art, generally of stately repose and contemplative calm, although the dynamic and the demoniac are not wanting. But the essential tone of the entire school may be said to be static. Pala art lacks the vastness and the dynamic quality, the epic imagination and the vigour and nobility of execution of the Pallava *bas-relief* art at Mahabalipuram; neither does it possess the super majesty of the Siva panels at Elephanta. Not being of the vast proportions of these latter, Pala sculpture can not attain to their height. The Pala sculptors again did not care much for the life around them. The devotee's contemplation of the deity whom he passionately adores; this evidently was the inspiration of the Pala

artist. In Orissan art, which is a sister to Pala art but proceeding in a somewhat new line, the little genre scenes which peep out here and there and everywhere from temple walls and niches and corners—a mother with her child here, there a school with a teacher and his pupils, a boat party or a camp of ascetics at another place—that add a peculiar charm to that school. This is absent in Pala art. Then again in Pala art there was not that frank delight in flesh and in the pleasures of the flesh that form a distinction and a special quality of the art of Orissa, and of the Chandellas at Khajuraho, for instance, and also to some extent of the art of Rajputana. Women's beauty evidently did not move the Pala artists so much, although some exquisitely modelled Lakshmis and Taras and other female divinities attest the power of the Pala sculptors in this line; and rarely, very rarely indeed do we find an erotic scene. In fact this tendency to make art subservient to the religious idea, to the divine conception which the scriptures taught, is a legacy which has come down to the present-day Kumars or clay-modellers and Patuas or painters of Bengal who still carry on the tradition of the thousand-years old art of their ancestors, even though they have only clay and crude paints as their medium: there is such an anxiety among them to make the figure conform to the dhyana-to the conception of the deity as the scriptures give it. And they are perhaps even more anxious to portray in the face of the deity, through a smile or frown, his or her gracious or terrible aspect. The artist seemed to walk with a sacred text by his side to guide and to restrain him. His purpose seemed to be to prepare a plastic commentary on the Sustras: yet it was not wholly so. His

hand could transform the conventional image of a god or goddess into something of a living divinity, with an ineffable smile and an aspect of infinite kindliness which is characteristic of Indian art at its best: or into an avenging god who is an embodiment of terror. And indeed, some of the finest specimens of Indian sculpture are to be selected from among the Pala Vishnus, and Buddhas; and Taras, and Devis. Even when the goddess is slaying the demon, she has a look of pity on her face. And here too there is nothing of the dynamic in the act: the violent action is not suggested, but it is of the deity appearing at a certain stage in the act of killing the demon and making a pause in it as if to give a vision of herself to her worshipper. A contemplative repose with the suggestion of infinite grace—a figure such as would present itself before the ecstatic vision of a devoted worshipper, this is what shines through Pala sculpture in its most common form.

The art of the Palas was an artistic development shared in common by both Bengal and Bihar; and a thousand years ago these two tracts formed one nation and one people under the same puissant dynasty of rulers, and speaking but dialects of the same language. In the evolution of this art Bengal was the younger province in this dual kingdom of Magadha and Gauda, or Magadha and Gauda-Vanga, younger in history and in Aryan culture. But it seems that it was the genius of Bengal that gave to Pala art its distinctive tone. The following well-known passage from the Tibetan historian of Buddhism, Taranath, quoted in extenso by Mr. French in his book on Pala art referred to above, gives ancient and authoritative testimony in this matter, and incidentally also makes clear the question of the indebtedness of Nepal to Pala art:

"In the time of King Devapala (end of the ninth century) there lived in Varandra (Northern Bengal) an exceedingly skilful artist named Dhiman, whose son was Bitpalo (Vitapala): both of these produced many works in cast-metal, as well as sculptures and paintings which resembled the works of the Nagas. The father and son gave rise to distinct schools. In painting, the followers of the father were called the Eastern school; those of the son as they were most numerous in Magadha (Bihar) were called followers of the Madhyadesha school of painting. So in Nepal the earlier schools of art resembled the old Western school; but in the course of time a peculiar Nepalese school was formed which in paint-

ing and casting resembled rather the Eastern types".

The art of the Palas is a precious heritage from the past, and it should be a subject of careful study by students, of Indian culture, and specially by the people of Bihar and Bengal as well as those of Nepal and Tibet; in addition it has a unique value in the study of Mahayana Buddhism, and as such the peoples of the far East professing the Mahayana have a great interest in it. And a comparative study of Pala art with the other Indian schools is bound to be instructive, and productive of important results in the domain of Indian art, religion and ethnology.

Reprint, Modern Review—January, 1930



DEVELOPMENT PLANS FOR THE HOLY BIRTHPLACE OF THE BUDDHA

Dr. BUDDHADASA P. KIRTHISINGHE

Although the Nepalese Government is trying to develop a vast building complex and transform Lumbini into a tourist and commercial haven, we should especially withhold all financial aid until a council of Buddhist leaders should be consulted, so that these plans are toned down, in keeping the Buddha's birthplace serene. We should strive to keep, as far as is possible, the aesthetic beauty and simplicity around the area of the Asokan Pillar.

The site of Bodhisattva Siddhartha's birthplace in the Lumbini Gardens was discovered and indentified in 1896 by a renowned British archeologist, General Alexander Cunningham, who found an Asoka granite pillar on the site, which stands to this day. Lumbini Park now stands in Nepal.

Asoka Maurya, the great Indian Buddhist Emperor, 3rd Cent. B. C., visited this sacred spot, the birthplace of the Buddha. In commemoration of his visit, he erected a monolith, with an inscription on the pillar, which testified not only to the position of the Lumbini Gardens, but also pin-pointed the spot where the Buddha was born.

This inscription, Says : "Here was born

the Buddha, the Sage of the Sakyas'. This glorious and mighty pillar may still be seen in the same condition in which the Chinese pilgrim, Huen Tsiang found it in the 7th Cent., A. C. Lumbini Park, the place of Buddha's birth (upathi) was one of the four recommended by the Buddha as a place worthy of pilgrimage. In the Buddha's time, the land in the northern terrain of India was governed by small States, like Sakyan, Koliyan, Mallar, Lachavian, Viljian and Kosalan. It was Ajassattu of Magadha and Vidubadha of Kosala who attacked and almost destroyed them. They were both patricidal kings. It is of interest to note parts of these kingdoms have passed on to Nepal and India. For this reason, Kapilavastu is claimed by both countries, but this dispute is not of any religious significance to Buddhists.

I visited this holy place in March 1982, and stayed at Lumbini for four days, contemplating the disastrous effects of the proposed commercial building complexes to be built around the Asoka Pillar. It is to be financed by the Buddhists, and may work against them in the long run so they should not blindly and unwittingly finance any plan that will destroy the urban beauty

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and sanctity of a sacred place. If commercialism is brought to this holy place, it will undoubtedly, draw many tourists: it will also draw the undesirables—hippies, alcoholics, prostitutes, homosexuals, narcotic dealers and users, ganja (marijuana) smokers, and the like. Ultimately, desecration and pollution will follow, causing the irreversible loss of serenity and sanctity of the holy area. Certain Suggestions and recommendation of new ideas on improving and providing lodging for world pilgrims have been made at the end of this article instead.

Lumbini is one of the most sacred places of Buddhism. Under the late U Thant's influence, the U. N. Development Fund drew up a plan for Lumbini, as a mere courtesy to him, as he was then the Secretary-General of the United Nations. In drawing up this vast and costly plan, neither the U. N. D. P. nor its architects had the courtesy or wisdom to consult any of the international Buddhist leaders. They simply drew up a plan, and an unnecessarily expensive one at that, and which development the Nepali Government now wants financed by Buddhists communities the world over. Originally the estimate was \$6 million: it may now cost over 12 million. The Nepal Government says it was approved by the U. N. General Assembly. The construction of such a vast, unnecessary complex of buildings as planned by the Nepal Government will destroy the aesthetic beauty of the area of the Asoka Pillar—the Pillar erected by Emperor Asoka in the 3rd Cent. B. C., in order to identify the spot where the Buddha was born. Moreover, it will also lead to the commercialization of our Holy Place, and the building up of

this area with hotels, restaurants, etc. may cause an influx of corruption and eventually the desecration of this Sacred place.

Nepal is a Hindu Kingdom, and until recently would not recognise its Buddhist citizens, who are nearly one-third of the population. In her Census figures, Nepal indicates the Buddhists as "Hindus". It is only now that Buddhists are readily permitted to worship freely in Nepal.

Thus, the development and management of Lumbini should be first vested in an International Committee of Buddhists and Hindus, including representatives of Nepal and India. One cannot ignore India, which is, in reality, the Holy Land of the Buddhists: thus, a project of this kind must be strongly represented by both Indian Buddhists and Hindus. There is a precedent, whereby the Buddha Gaya Temple, which was operated as an Hindu shrine from British times, was handed over to the management of Hindus and Buddhists, with a Buddhist as its Superintendent by legislation of the Bihar State Government. Of course, the Buddhists are very grateful for this noble gesture, both to the Central Indian Government and the Bihar State Administration. We are humbly asking the Nepal Government to take cognition of these facts and appoint in Lumbini a similar Committee to find finances, and develop and manage Holy Lumbini. Thereby, Lumbini can be kept out of politics and preserve its Sanctity.

The Buddhist leaders have already proposed a simpler, less costly plan to build four large temples to accommodate the Chinese, Japanese, Theravadin and Tibetan traditions, about a half to one mile away from the Holy Pillar. There should also be Pilgrim Dharmasalas (hostels), dormitories with cooking facilities. A Post Office, Medical Clinic, grocery store, and a restaurant or two-one Chinese style: the other Indian/Nepal style -would be beneficial to the pilgrims. To accommodate tourists and wealthier pilgrims, the Nepal Government should finance and build one or two 3 to 5 star Hotels in another area, about one mile away from the Holy Pillar. This method will circumvent commercialization of the holy area, which is one of the main objectives of the Buddhists.

The World Buddhists should not finance

any development plans until the rights of the Buddhists are restored, as Lumbini has been a Buddhist Holy Sanctuary from the time of Emperor Ashoka in the 3rd Century, B. C. If the Buddhists are called upon to finance the development, it should meet with the objectives of the Buddhists. The development, financing and management should be assigned firmly to a mixed Committee of Buddhists and Hindus by the Nepal King, and his Government.

At this stage, we should thank all Buddhists, including the Japan Buddhist Federation, for their intention to collect money for this holy project, but we have to wait until we get a proper response from the Nepal Government. No doubt they will recognize our rights in due course, as did the State Government of Bihar, in India.



CONTROVERSIES CONCERNING SUBHAS CHANDRA BOSE

BIBHUTI BHUSAN BOSE

People usually say that 'birth, death and marriage-these three incidents of life are the dispensation of Divine Providence.' In the case of Subhas Chandra Bose there is controversy regarding the last of these from certain quarters. There are no quarrels and dispute about the birth of Subhas Chandra. All the quarrels and disputes centre round the death and marriage of Subhas Chandra. We shall discuss below the controversial points raised regarding these during the last forty years (1945-1984) in India.

I Birth :- Subhas Chandra was born on Saturday the 23rd January, 1897, in Cuttack. His father was Late Janiki Nath Bose and mother Late Pravabati Bose. In childhood he attended Ravenshaw Collegiate School cuttack and stood second in order of merit in the Matriculation Examination in 1913. Subsequently, he was admitted to Presidency College Calcutta for further studies. There is no controversy regarding these incidents.

II Death :- According to Japan News Agency broadcast on the 23rd August, 1945 Subhas Chandra was seriously wounded in the aircrash in Formosa on the 18th August, 1945 and died the same night in a local hospital. There is controversy about the manner of broadcasting the news by Japan News Agency. The controversy arose

because the news of the death of such a great personality was broadcast by Japan News Agency (after) five days the incident. The Government of India formed two Commissions viz. The Shah Nawaz Commission and the Khosla Commission to investigate this matter. According to both these Commissions Subhas Chandra died in the aircrash in 1945. But, surprisingly enough, Late Suresh Chandra Bose, one of the elder brothers of Subhas Chandra, who was a member of Shah Nawaz Commission, did not believe in the news of the death of Subhas Chandra. His report was not published by Government of India and under these circumstances, Late Suresh Chandra was forced to publish his report under the caption 'Dissentient Report'. In that book he said that Subhas Chandra wrote a letter to Pt Jawaharlal Nehru from Russia. Besides, American and British military Intelligence Bureau did not believe that Subhas Chandra expired in an air-crash. He also gave this information in that valuable book.

Later Late Sm. Indira Gandhi, the then Prime Minister of India, formed a One-Man Commission with the retired Judge Mr. Khosla. According to Khosla Commission, Subhas Chandra died in an aircrash. After the report of the Khosla commission was published, Prof. Samar Guha, former Member of Parliament, wrote the book "Netaji-

dead or alive ?" That book was also translated into Bengali under the caption 'Netaji Jibita Na Mrita ?' In those two books Prof Guhu gave much information regarding the death of Subhas Chandra. In those books he said that Jawaharlal Nehru wrote a letter to the then Prime Minister of Britain, Attlee, in 1945 (during the I.N.A. trial) that their enemy Subhas Chandra Bose was in Russia. The stenographer attached to Pt. Jawaharlal Nehru gave the news to the Khosla Commission. Besides, Dr. Radha Binode Pal, the only Judge from Asia in the International Court set up for the trial of Japanese War prisoners, who gave a dissentient Judgement in 1948, also did not believe that Subhas Chandra had expired in an air crash in Formosa. Dr. Pal visited many eminent personalities of South-East Asia during his tour in Japan and South East Asia in connection with the trial of Japanese War Prisoners, from 1946 i.e. immediately after the reported death of Subhas Chandra Bose. In a letter to Mr. A.S. Nyer on 14th February, 1953 Dr. Pal wrote :-

"It is really surprising that my name should be used in that manner. I did not go to any temple either with or without the Ambassador to see the alleged ashes. As a matter of fact, I could not accept as true the story of Netaji's death at Formosa. In any case, I feel that the whole thing demands a thorough investigation. Statements by individuals made here and there will not convince me as to the truth of the story given out. I have reasons to doubt its correctness."

Further, according to secret military bulletin

the dead body of Subhas Chandra had been taken to Tokyo two days after the incident. Again, according to Japan News Agency after five days the dead body was burnt to ashes in Formosa. There is thus anomaly between these two statements. Interested readers may read two books viz., dissentient Report by Late Suresh chandra Bose and (2) Netaji's dead or Alive- by Prof. Samar Guha and thereby they will be able to get more information about the death of the great leader Subhas Chandra Bose.

III Marriage :- There is also great controversy about the marriage of Subhas Chandra Bose,. In 1947 it was reported all of a sudden that the photo of the German wife of Subhas Chandra Bose and his four years old daughter had reached the house of Shri Biren Roy of Behala and these pictures were shown to Mahatma Gandhi at Beliaghata. Late Sarat Chandra Bose although he denied the news of his brother Subhas Chandras marriage, went to Vienna on October, 1948 with his family (two daughters and wife) to see Emile Shenkle and her daughter Anita Shenkle, the alleged wife and daughter of Netaji respectively. After his return from Europe he said to Shri Kali Charan Ghosh, friend of Subhas Chandra and inhabitant of his native village Kodalia, that he had questioned the German lady from various angles for several hours during his stay in Vienna and had no doubt that Subhas Chandra had married the Garman lady. One year after the death of Sarat Bose (in 1951) disputes arose again after the publication of the photo of the wife and daughter of Subhas Chandra with the family of Late Sarat Chandra Bose in the newspapers of India. At that time Late Satya Ranjan Bakshi, Late Hem Chandra Ghosh, Late

Tulsi Chandra Goswami and other colleagues of Subhas Chandra Issued statements challenging the truth of the reported marriage of Subhas Chandra and demanded proper evidence in support of the marriage. Late Bivabati Bose, wife of Late Sarat Chandra Bose, was alive at that time and she publicly admitted the truth of the news of the marriage.

In 1961 when Anita Shenkle, the alleged daughter of Subhas Chandra, came to India, Late Satya Ranjan Bakshi told Shri Sisir Kumar Bose, that the reported daughter of Subhas Babu should not be brought to him as he did not like the manner in which the marriage was solemnised in Germany during the War period. Although Anita

was admitted to be the daughter of Subhas Chandra, many members of his family did not admit Emile and Anita Shenkle to be the wife and daughter of Subhas Bose. Afterwards, Netaji Research Bureau was permitted to publish all the books written on Subhas Chandra Bose by Emile Shenkle. Surprisingly enough, no member of the family of Subhas Chandra filed any suit before the Hon'ble Court of Law against these.

There is still no end to the controversy regarding Subhas Chandra's death or marriage and these have sometimes led to public agitation. Indeed, specially is this true concerning the mystery surrounding the circumstances of this death.



IMPACT OF HINDI LITERARY STUDIES

D. PREMPATI

Shortly we shall be completing several decades of organized Hindi studies at graduate and post-graduate levels. It is time we reviewed the organization of Hindi studies (I) as having been largely responsible for the wider unrealized cultural tasks in the Hindi area (II) as to whether it has by now evolved, as a discipline and whether this discipline, if one agrees to identify it as such, has, in any measure, realised the objectives of higher education as perhaps other disciplines expectedly do; and (III) as to whether these two questions have any bearing on the quality and communicability of Hindi literary output. Whether one likes it or not Hindi has, at an astonishing speed, emerged as the most popular subject at the degree and post-graduate stages. So much so that for many students the only route to higher education is Hindi, and precisely for this reason, if for nothing else, a greater attention must be paid to make this subject an integral part of higher education, which, one rightly fears, it is not today.

When it comes to framing postgraduate and honours syllabis, one assumes that whatever has been written in *Khariboli* and has survived as masterpieces, must find place in the syllabus and also whatever survived in the various regional languages such as Brij, Awadhi, Maithili, Mewali must be

given due place as constituting the literary heritage. Quite understandably the medieval devotional verse comes in rather prominently; the over-emphasis leaving one wondering whether the thing being discussed is poetry of some sort or scriptures plain and simple. Obviously one does not hope to see whether the medieval devotional verse has any relevance to modern Hindi writing—in fact, the two are discussed as distinct and unrelated languages with no organic unity except the superficial commonness of the *Devnagari* script. And except in fiction and romantic poetry whose achievements are comparable to the best in other Indian literatures, what passes for modern Hindi literature is by and large a body of tentative literary works of sheer historical and relative importance. What is known as Hindi literary criticism is mostly clouded by “background” studies which normally do not reflect the progress of research in allied disciplines such as history, sociology etc. An elementary discussion of Sanskrit poetics, together with certain arbitrarily selected landmarks of Western literary criticism, goes only to confuse the confounded. And this leaves one guessing whether they were ever meant for a meaningful application in concrete class-room situations. To further confuse this exercise in irrelevance, an elementary knowledge of Sanskrit and/or one of the

modern Indian languages such as Bengali, Marathi. Telugu is provided. With slight variations here and there this is roughly the pattern all over the country.

This pattern has failed to make any cultural impact on the people of the area whether they go to the university or not. For in no other Indian language does one find the gulf between the writer and his people as shockingly wide as in Hindi. The fact, regrettably, remains that Hindi literary writers hardly survive outside the university class-rooms, while non-literary writers dominate the exclusive attention of the readers outside. And this explains the Hindi writer's heroics to wrest for himself, at the earliest, an assured place in the university curriculum. If he doesn't, he rightly fears, he might not survive. Few Hindi poets, denied the protection of textbooks, are ever read. Others who subsist on the patronage of *Kavi Sammelans* have often to take recourse to commercial means, mostly pandering to the baser instincts of the audience. With nothing but an uncertain posterity to offer, hopefully, a discovery of the present writer lying low in the doubtful university haven, the present is being taken care of by hordes of hack writers, their sex and suspense thrillers rising editionwise to incredible half-million peaks.

The Hindi writer often brandishing his bland assumptions takes solace in the presumptuous and indefensible claim that this situation is almost universal. No, it is not: this situation is peculiar to Hindi. The Hindi writer's language or Hindi proper is largely the language of towns, of their middleclass in particular; and even this limited use, barring the too-

familiar instances, is further restricted by the "out of home" functions which it has to perform. Tulsī, Kabir and Surdas wrote in their respective tongues which explains why they got such massive response. The modern Hindi writers such as Nirala, Prasad, Pant chose not to write in their respective tongues and no wonder their readership is confined to the university and college educated class mostly living in towns. Pitifully such readers have not been able to involve their families in the modern Hindi writing, for the other members of their families continue to use their native tongues for general as well as literary purposes. It is for this reason one feels inclined to call Hindi literature as the literature of the second language, and not unexpectedly in this respect it closely resembles the up-coming Indo-Anglian literature. Secondly, the social reality of the Hindi writing is scarcely a felt experience. The Maithili-speaking Hindi reader finds little to share with the conventions, both cultural and social, in the works of, say, a Punjabi-speaking Hindi writer. The cultural immediacy lacking, the reader of one distinct area, say, Chattisgarh, finds the writer of another area, say, Malava, as strange and foreign to his experience as perhaps both find the Bombay or Madras Hindi movies whose birthdays, marriages, social-get-togethers least resemble these familiar family rituals of their everyday experience. Thirdly, the literary conventions pose no less a problem. The modern Hindi literary usage finds the literary conventions as given it by various literary traditions ranging from Mewathi to Maithili as of little or no immediate literary use and often indeed beyond most of us to discover any continuity in the entire range of what is loosely called the history of

Hindi literature. Not intriguingly Urdu, having the same origin as well structures, rejected the medieval devotional verse and the late medieval scholastic verse for the purpose of tracing its own heritage. The modern Hindi writer, his language being restricted to mere literary and somewhat limited functions of a certain class, does not have rich language resources to draw upon; and to this handicap may be traced his inability to vest a toughness in his style and language. By deciding not to write in the languages of Tulsi and Kabir the modern Hindi writer has behaved no better than the medieval Sanskritists against whom Tulsi and Kabir launched a whole cultural revolution. Mere local colour is not enough; in order to reach out to the remotest masses let us regionalize the language; the diverse colours will indeed make the affair superbly rich. With the thrilling experience of such rootedness which one can not hope to have through any other avenue, the poetic voice shall always remain less than authentic. The cultural diversity of two distinct areas such as Chattisgarh and Marwar makes a fascinating study, yet the MA Hindi course in the local universities is bafflingly the same. Chattisgarhi literature has a rich heritage of its own and modern writing in this tongue has a disarming immediacy. And yet the Raipur University does not recognize the necessity of making Chattisgarhi literature an integral part of its MA Hindi course. By reclaiming literary studies from the isolation into which it has been allowed to fall, the university could help the Hindi writer undo his selfcentred misunderstanding of his situation.

In the framing and teaching of this literature the premise is that a course in a certain

literature must include what is written in that language. This assumption inevitably puts a premium on the mere relative merits and the sheer historical importance and never on solid literary achievements which must be rare in this literature as in others. On the hand one it breeds an unliterary attitude of literary chauvinism; and on the other, it does not sufficiently expose the student to the immense, yet realizable possibilities of different forms and genres. In the absence of a world outlook, his assessment of the works in his own language is bound to go awry and erratic. An attempt must be made to acquaint him with some of the high-peaks of world literary achievements such as Greek tragedy, Sanskrit drama, Elizabethan tragedy, Nineteenth century French poetry, English Romantic poetry, Scandinavian drama, Modern Russian fiction, Post-Tagorean Bengali poetry, Brechtian drama etc. together with the background studies which made these works possible. This widening of perspective will go a long way to considerably lessen the tyranny of Western opinion—by this I mean the widely practised vogue of quoting indiscriminately all kinds of Western writers regardless of the merits and relevance of their pronouncements.

The content of this discipline as it is being offered in the postgraduate and honours classes has few meeting points with the other humane disciplines, which existing largely outside literature, have by sheer urgency of the questions they pose, become a compelling necessity in other literatures. Working within the framework of the present syllabus the Hindi literature student does, not get adequately exposed to the more important thoughts that concern contemporary culture and no wonder his view of the past has by and large remained unmodified. Such

nonawareness creates, rather dangerously, a big vacuum and this, understandably, becomes a dumping ground for all sorts of latest literary imports with writers brazenly claiming to be the Indian promoters of the seductive goods made in the West. There being no awareness of the social and political infra-structure accounting for the modern Western literary achievements, the poor translations of Western literary works, together with their transcreation in the original output of their Hindi promoters create, almost uniformly, ludicrous results. In his *The Continent of Circe* Nirad C. Chaudhery rightly finds fault with "the callow ignorance of the Hindu purists," a tribe not uncommonly found in the university Hindi departments. But more dangerous, one tends to believe, is the brand new variety of Hindi scholarship which seeks to make capital out of the ignorance of their readers. I have already said that one of the most common techniques followed by most Hindi writers to give their pronouncements a measure of authenticity has been to invoke the authority of some Western name. And what one gets, in the process, is pretty atrocious indeed—a leading avant-garde celebrity citing Arthur Koestler as the latest of Gandhi's followers! Very often Hindi critic's knowledge of history is not

known to any historian, his knowledge of sociology unknown to any sociologist past and present, his philosophy dreamt of by the philosophers of the existing hundred schools. Naturally enough the Hindi student's knowledge of these related humane disciplines makes a depressing reading and no wonder he does not reach even a take-off position to delve deeper into the far more important questions concerning contemporary living. Precisely, in this respect, the subject has failed to graduate into a discipline and all attempts to integrate it into a proper framework of higher education have been of no avail.

"The English intellectuals," complains Sartre, "form an eccentric and slightly cantankerous caste which does not have much contact with the rest of the population." In Hindi the position is far worse—the writers have opted for a total isolation. The university however, could force on the Hindi studies an international perspective with an acute awareness of one's existence rooted in a language and a mode of life commonly shared by the family, the group and the locality. It must sooner or later make some impact both on a steady escalation of readership and also on the quality of writing which at present is rather puny, to say the least.

Current Affairs

PAKISTAN IN US MILITARISTIC DESIGNS .

A. Gromov writes :

In the past few years more and more Third World nations produced on by the imperialist powers, above all, the USA, have been involved in the dangerous and costly arms race. Some developing countries have their arms spending growing faster than their GNP, resting as a heavy burden on their budgets and exceeding many times over the expenditure on public health, education and other social needs.

While nurturing its militaristic designs, the White House mostly stakes on pre-American military regimes who are the major recipients of the American financial aid most of which is spent on modern arms exports from the United States....

The Asian countries rank among nations having the highest and most rapidly growing arms spending, with about 20 per cent of their national budgets wasted for the purpose. The Asian nations are also notorious for their widest gap between their arms and social spending.

Pakistan appears to be one of the leaders of the Asian arms race, as its arms spending amounts to 10 per cent of its GNP, the highest indicator in Asia. Nearly half of

Pakistan's national budget is spent on military programmes (44 per cent in the 1983-1984 fiscal year). With the GNP growing by five to six per cent a year, its arms spending grows much faster—by 10 per cent on an average. During the past six years the Zia-ul-Haq regime's arm's spending has almost trebled to amount to 25 billion Rs. (over 2 billion dollars) in the current fiscal year (1983-1984). Meanwhile, the country's spending on public education, health and housing construction is 20 times lower.

The unrestricted swelling of Pakistan's military budget rests as a heavy burden on its working people, swallowing up enormous sums of money that could have otherwise been used to solve the many acute social and economic problems facing the nation. With tens of millions of Pakistanies living below the official poverty line, the country has one of the world's highest illiteracy rates—76 per cent (92 per cent among women).

Nevertheless, Pakistan military regime continues to beef up its military muscle, trying to use the local private sector for the purpose. Thus, in November 1983 chairman of Pakistan's Joint Chiefs of Staff bluntly declared that local money-bag had to share in financing military programmes, as the government could hardly cope with the

nation's arms spending.

Militarisation of the Pakistani economy is vigorously promoted by Islamabad's "overseas friends" encouraging the arms race in the country. In 1981 the USA and Pakistan signed a 3.2-billion dollar aid agreement to be translated into reality in 1982-1987, with half of the sum (1.6 billion dollars) intended for Pakistani arms exports from the USA. These included 40 F-16 fighter-bombers, 400 M-60 tanks, 500 personnel armoured carriers, 100 helicopters, etc.

According to some reports, in 1983 six nuclear-capable Phantoms were delivered to the Pakistani air force bases, with Americans to take care of their maintenance. It is expected that the remaining F-16 will be delivered to Pakistan faster than planned. Several Pakistani sources have maintained that since March 1984 Islamabad will be getting two to three F-16s per month directly from the assembly lines of General Dynamics a major American arms manufacturer. Meanwhile, General Dynamics has been collaborating with the Pakistani Air Force in building a maintenance centre for US-made aircraft at the air base in Sargodha, Punjab.

After US Defence Secretary Caspar Weinberger's visit to Islamabad last October the Pakistani military rulers harped on boosting their military programmes. Along with the above mentioned weapons to be imported from the USA more hardware is sought, including four early-warning-radar planes of the Hawkeye type (the so called mini-AVACS aircraft) at a total cost of 640 million dollars. Sometime ago US Congress approved the export of an unli-

imited number of Harpoon missiles to Pakistan to be used by the latter's Navy. Each Harpoon missile costs a million dollars.

The military cooperation between Islamabad and Washington is fraught with new armed conflicts in the area. Pakistan's militaristic policies backed by the White House seem to alarm Pakistan's neighbours, more so since Islamabad has been reportedly speeding ahead its nuclear programme in a bid to develop an "Islamic A-bomb."

The growing Asian military budgets, including that of Pakistan, are only playing into the hands of the imperialist powers. As more and more arms are imported from the West, a large portion of the Third World countries' national incomes finds its way into the vaults of international monopolies specialising in arms manufacture and sales. The Third World's military dependence on the West amounts to a new manifestation of neocolonialism.

—Backgrounder
March 5, 1984

PLUNDER DISGUISED AS "AID"

S. Shibayev writes

Countries of the African continent have inherited plenty of acute and difficult-to-solve problems from the days when the metropolitan countries were mercilessly plundering their riches and exterminating their peoples.

Suffice it to say that Africa, one of the wealthiest parts of the world in terms of natural resources, contains, according to UN figures, about two-thirds of the least

developed nations, and per capita incomes here are less than three per cent of the world average.

At the same time, operating in the economies of 50 newly free countries of the continent are 5,000 subsidiaries of transnational corporations (TNCs).

The Western mass media keep harping that these international monopolies have become all but the best "friends" of the African countries, their "selfless partners". Ordinarily, reference is made to the sum total of direct foreign investments in the continent's states, which had reached 11 billion dollars by the beginning of the 80s. But at this point Africa's "friends" fall silent. Why? We'll try to explain.

As soon as maximum profits per unit of capital invested in the African economies is achieved, the influx of new money begins gradually to dry up, and the volume of monopolies' profits exported from those countries begin substantially to exceed their direct investments in these states during the same period. In the course of 1970-1978 period, for example, the inflow of new foreign direct capital investments into Africa's newly independent countries amounted to 4.3 billion dollars, while the amount of profits repatriated during the same span of time, was 15.9 billion dollars. Here is what is concealed behind the multi-billion investments by TNCs, behind those magic figures which mislead so many people...

The Washington modern concept of "aid" for Africa is built around two main features. First, newly free African countries are offered an international version of

Reaganomics, which has proclaimed American aid to the developing nations a matter for private enterprise, not a subject of state policy. In other words, the "best" way of getting rid of poverty and backwardness is for the African countries to give a free hand to the TNCs and to fling doors wide open for private investments from abroad. Second, the granted aid is closely linked up with US political and military interests, and is given chiefly on a bilateral basis.

The role of military aid, primarily of credits issued to finance US corporations' deliveries of weapons and combat technology to African countries, keeps growing. In 1980 fiscal year military aid accounted for over 30 per cent of overall US aid to Africa.

The main recipients of US weapons are Kenya, Liberia, Morocco, Somalia, Tunisia and Zaire. Washington also intends to extend credits to purchase US combat technology to Senegal, Niger, Zambia, Malawi, Swaziland, Zimbabwe and Botswana.

America's military clients find themselves in the more dramatic economic situation because growing US military aid increases their foreign debt, depletes their resources and maims their general economic growth....

As for the pattern, aims and geography of investments, US corporations proceed from considerations that have nothing in common with the economic development of African nations.

Thus, in the early 1980 Africa was responsible for only 10 per cent of overall direct private investments, while the

rate of profit reached 37.8 per cent there, greatly exceeding the relevant indices for other developing regions. Also, US investors take home close to 80 per cent of their profits from Africa....

The neocolonialist exploitation of the African nations has become a sine qua non of the "normal" performance of the US economy. The objective of the policy of "aid", "partnership in development", "interdependence", etc., is to turn the growing economies of the newly-free African countries into an appendage to the US transnationals. These countries are to make less sophisticated industrial products. US corporations do not even think of developing modern industries in those African countries which have all the necessary factors for this.

—Backgrounder
March 2, 1984

INTERNATIONAL CRISIS OF 1984 : WHAT HAS IT TAKEN OVER FROM 1983 ?

Nikolai Shishlin writes :

The past year has made it more evident than any other that we all live in a relatively small, interconnected and fragile world. But, this is political, not physical, fragility : almost every day of 1983 brought evidence to bear on this conclusion. There is a grave and dangerous international crisis on....

American politicians would tell you that it is the Soviet Union that is to blame for all that... Once you claim that there is no parity, you find it the easiest thing in the world to declare the massive American arms

build-up programmes to be a means of closing the "window of vulnerability". That "window" is, to judge by what the US has been doing, present not only down on Earth but up in outer space as well. In any case, President Reagan's allusions to the "Star Wars" have been increasingly materialising through practical works, being quite an expensive business even at this juncture. Now, in the foreseeable future, the United States is proposing to spend at least 95,000 million dollars in this new area of the arms build-up, at the most conservative estimate...

That is one point of view : whatever may be happening anywhere in the world, there is an East-West conflict in evidence, with the artful East setting up more and more traps for the trustful West to get into...

There is another view of the causes behind the present international crisis : it is holding both superpowers responsible for it. The partisans of that approach turn a blind eye to the difference between supporting the cause of freedom and independence of the peoples and riding roughshod over these peoples' rights. They do not see the difference between the pursuit of military preponderance over the socialist world and the enforced counter-measures designed to strengthen military-strategic parity between socialism and imperialism.

I do not think anybody would deny that with the Reagan Administration in office, US military spending has been skyrocketing.

This Administration has given a go-ahead for an unprecedented strategic enhancement package. Not only has it blocked the Geneva talks with the Soviet Union on nuclear arms limitation in Europe

and on strategic arms, but has set about sitting its first-strike nuclear weapons in the territory of Western Europe. One cannot fail to note, besides, that missiles in such politics are pluristop, not a fullstop. At the latest NATO session, the US plumped hard for upgrading conventional armaments. That means that the build-up is embracing everything: strategic arms, militarisation of outer space, and conventional armaments.

Creeping, not to say breaking, into yet another round of the arms race is the primary cause behind the international crisis.

Yet another factor it is due to is the proliferation of conflict situations in the world. There have been some 130 conflicts since 1945, that is, since the end of the Second World War, which have claimed tens of millions of human lives. That toll increased in 1983....

Much of the present international crisis is due to the state of Soviet-American relations.

True, American politicians, including President Reagan, say they "keep open" the channels of communication with the Soviet Union and maintain contact at various levels with our country.

Secretary of State Shultz, for example, says he is ready and willing to meet his Soviet counterpart Andrei Gromyko.

Yet the words, and those are very conflicting indeed, can by no means balance out the black-and-white imperial practices.

The bitter experience of the Geneva talks on nuclear arms limitation in Europe and alarming experience of those about strategic arms limitation and reduction go to show that what the present US Administration is after is not mutually acceptable accords but only some cover-up for a further escalation of America's military power, a kind of pressing all over the vast field of world politics.

The international crisis, brought on by Washington's militarist course, has been posing quite a few questions. The main question is obvious. It is being asked by people all over this planet: can peace be preserved, will there be war or not?

I think Reagan and his Ministers, even of the most hawkish brand, realize that direct employment of any means of war are against the Soviet Union and against its friends would be fatal for the United States itself.

But the White House seems to have persuaded itself that, by accelerating the arms build-up, the United States can make headway towards the following goals, at least. First, to pare down the opportunities of the Soviet Union and the rest of the Socialist world to resolve constructive tasks and, at the same time, to restrict the influence of the Socialist example on the developing nations. Second, by combining direct military, political and economic pressure, to arrest the flow of social change. Third, Washington politicians believe that a close confrontation will make it possible for the United States to strengthen its leadership in the capitalist world and call its allies and partners to order.

Are all these right calculations? Can one say that in the past year the United States achieved the result it had actually hoped for? Of course, not. The political positions of the United States weakened in 1983. Hasn't that been evidenced by numerous competent pronouncements of West European politicians in favour of business-like and constructive East-West dialogue? Isn't the same thing demonstrated by the anti-missile and anti-nuclear movements in European countries?

So what has 1983 left over behind for 1984 to take over? Is it anything more substantial than the right of everyone of us just to believe in a turn for the better?

One can hardly expect an easing of tensions in the near future, as far as I can see. But it is the deterioration of the international situation that is galvanizing the most diverse forces into a harder effort to prevent it. And, paradoxically though it may sound, the opportunities for making international relations healthier—are growing, rather than shrinking.

—Backgrounder
March 2, 1984

SOCIAL AND ECONOMIC INFORMATION FROM ILO SOURCES

1. EFFECTS OF NEW TECHNOLOGIES.

Israel.

"Women's jobs" threatened by new technology.

Some 300,000 clerical workers, nurses, shop assistants, and seamstresses will be

forced out of their jobs in the next decade unless government guarantees retraining opportunities to women in computer-related skills for which there is increasing demand. This gloomy forecast was made by the Secretary-General of Naamat, the woman workers' section of the Histadrut (General Federation of Labour) at a recent "status of women week" which it sponsors.

Surveys carried out by Naamat show that, out of 200,000 women about to enter the labour force in the next decade, 45,000 see themselves in clerical jobs although many will not find suitable employment; 20,000 women are hoping to become sale people, but with the rapid spread of computer systems, in offices and shops they will need appropriate training to be able to handle computerised sales systems. With the introduction of robots on the production line, a large proportion of the 20,000 women currently employed in labour-intensive textiles manufacturing sector may lose their jobs.

The Chairperson of Naamat's "Status of Women Division" is worried by the absence of accurate forecasts concerning future job requirements in the Israeli economy. She is also preoccupied by the fact that at present, the proportion of female students studying the humanities or traditional "women's jobs" (such as nursing, clerical professions) is still 2 or 3 times higher than the ratio of women to the total student population, even in universities and institutes of higher education.

Source: Histadrut: *Labour in Israel* (Tel Aviv), No. 1/Feb. Mar. 1984

Japan

Towards "Social Control" of new technologies ?

According to an interim report issued by the Japanese Institute of Labor the full development of technological innovation has yet to take place. This means that, in future, the impact of new technology will certainly be greater than ever before. It therefore remains to be seen whether the smooth adjustment to technological change will continue to be possible.

Up to now, says the report, the Japanese approach to introducing new technologies has been based on "willing acceptance or "adjustment". At the same time, when new technologies are successfully introduced, it is characteristic for union-management consultations to have taken place. Moreover, the number of unions demanding prior consultation continues to increase. Negotiations generally lead to agreements covering job security, retraining, safety and health and demands for profit sharing.

A typical example of this approach was the introduction of computerisation in one of Japan's leading newspapers. While management unilaterally took the decision to introduce new technology, the transfer of employees and changes in working conditions were considered as items for negotiation.

The enterprise union did not deny the need for technological change in view of competitive pressures, but demanded : (i) no redundancies ; (ii) re-training ; (iii) no deterioration in working conditions ; and (iv) transfers to be subject to the wishes of the individual concerned. What

is noteworthy in this process is that negotiations with employees regarding their transfer to new workplaces were conducted informally in almost all cases.

This type of consultation illustrates a feature of the enterprise-based union which is typical of Japan, in that both labour and management are working to secure the company's position in the market. For this reason, unions respond to technological change in terms of adaptation rather than control.

However, the all-pervasiveness of the new technologies that are expected to spread rapidly and throughout society are going to be so extensive that it will no longer be possible just to leave decisions to unions and management. In other words, says the report, guidelines for the social control of new technologies will certainly be demanded both by unions and by the community at large.

Source : The Japan Institute of Labor : *Japan Labour News* (Tokyo) Mar. 1984.

COLLECTIVE AGREEMENTS

India

End of 26-day dockers strike

A total of 300,000 dock workers ended a 26-day strike on 11 April 1984, after an agreement was reached between the Shipping Ministry and the four union federations leading the strike. The strike completely shut down ten major Indian ports with serious economic consequences for the country.

The strike started on 15 March following

a breakdown in negotiations over a wage increase. The federations demanded the same wages and allowances as steel workers. Dockers' wages had fallen behind, following new agreements in the steel industry. The dockers also demanded the decasualisation of cargo handling in five ports.

Wage demands amounted to an increase of 32%. Initially, the Government was only willing to concede 15 %. According to the Ministry, all ports with the exception of Bombay were making a loss.

Under the final agreement it is estimated that port workers will now get Rs. 56 more than the minimum wage for steel workers (1 US \$—10.65 Rs.). The minimum wage level is Rs. 998 and the maximum is Rs. 2,238, including cost-of-living allowances.

The strike, the first of its kind in this sector, was unique. The strikers fully cooperated in handling defence materials and other essential commodities. Likewise, the Government did not attempt to load or unload material without the consent of the striking unions.

Under the agreement, existing incentive bonuses will be increased by 14 % under a payment-by-results scheme and further talks will go ahead on extending and improving productivity-linked bonuses.

An important breakthrough for the unions was to open up further local talks on promotion opportunities. At the same time, workers reaching the top of their grade will be granted wage increases (stagnation allowance) every other year. Further talks will also take place on streamlining the pension scheme.

The government also agreed to the union demand for the decasualisation of cargo-handling workers. The unions, for their part, have agreed to maintain industrial peace during the four years of the agreement.

Source : India Press Agency, *Industrial Relations Letter* (New Delhi), 20, 12 Mar. and 21 Apr. 1984.

COLLECTIVE AGREEMENTS

Federal Republic of Germany

New annual survey of collective agreements : 40-hour week still almost universal

Collective agreements, which in the FRG determine wages, salaries and all other conditions of work, are analysed each year by the Federal Minister of Labour and Social affairs and published in a survey. The report for 1983 covers current collective agreements in more than 400 bargaining areas of industry and services employing about 17 million persons. The main findings are as follows :

Almost all workers covered by collective agreement (99 %) still have a *standard working week* of 40 hours. Few agreements, such as those covering chimney-sweepers, horticulturists and security services, provide for a longer working week (between 41 and 42½ hours).

During 1983, a *further reduction* of the weekly working hours was granted to 3 % of the wage earners, while more than 50 % benefited by increases in annual holiday entitlements. About 96% enjoyed an *annual leave* entitlement of four weeks or more, 86% of five weeks or more. The proportion

of workers with six week's annual leave increased from 38 to 47%.

Older workers continued to benefit from shorter working time in various sectors. Thus, for instance, workers from age 58 in the chemical industry are now entitled to a reduction of four hours per fortnight in their working week (which will be granted every week starting in 1987).

Negotiated wages and salaries increased in 1983 by an average of one percentage point less than in the previous year. The average increase in basic pay rates was 3.1% (compared with 5-6% in 1980, 4.8% in 1981, and 4.1% in 1982), not to be confused with the provisional figure, calculated by the Federal Statistical Office, whereby the gross total of wages and salaries had increased by 3.3%. The private sector average increased by 3.2%, while the public sector obtained significantly less—a three-stage increase of 2.56% over 18 months.

Agreements in the Banking and the finance sectors in 1983 contained special provision for income maintenance for employees downgraded as a result of *rationalisation measures*, and for special payment to those made redundant by such measures.

Source : FRG ; Federal Minister of Labour and Social Affairs : *Sozialpolitische Informationen* (Bonn), 14 Jan. 1984.

EMPLOYERS AND EMPLOYER'S ORGANISATION MEXICO

Measure to support the small business sector

The small business sector accounts for 41% of production and provides 55% of

all jobs ; furthermore, the sector uses proportionally more equipment manufactured in Mexico than any other, generates most jobs, and adapts more easily in times of crises. In this context, the Mexican Trade Secretary announced in February 1984, a programme of assistance to small and medium-sized businesses amounting to 125,000 million pesos (1 US \$-174.5 Mexican pesos) in the form of low interest loans.

The Government will shortly introduce legislation to promote the development of this sector which will include preferential treatment from federal and state governments.

It is also planned to set up centres for purchasing raw materials, and facilitating machinery imports not available within the country. Both the public and private sector will set up information exchange systems on new technologies (hardware and software), regional technical assistance centre, preferential financing programmes and shared-risk schemes.

Source : *El Dia* (Mexico), 23 Feb. 1984.

WAGES

Sweden

High wage deals bring price freeze.

The Swedish Government has imposed a general price freeze, a ceiling on dividends and mandatory savings for companies.

Announced on 13 April 1984, the measures are intended to maintain the Government's anti-inflationary policy in the face of high wage demands and record corporate profits.

The measures freeze all rents and prices

at the 9 April level until the end of 1984; freeze company dividends and require large companies to put 6% of their payroll expenditures in a low interest account.

Most of the recent wage agreements have been higher than the Government's voluntary 6% guideline which is intended to half the inflation rate from 7.9% to 4% by the end of the year. Inflation was 9.3% in 1983.

This is the first year that new agreements were concluded at industry level without the prior conclusion of a central framework agreement. This change in bargaining then followed the breakdown in 1983 of the centralised negotiating framework established in the 1950s (see S.L.B. 2/83, p. 208).

Although affiliates to the central union confederation, LO, have agreed that bargaining should be coordinated, the Government feels that current bargaining is not sufficiently reasonable. Swedens metalworkers, an influential industrial trade union, has negotiated a 13-month agreement which will give members at least 6.7%. The Lo has demanded an average 6.5% for its 2.2 million members.

The Government will be having talks with both the unions and the employers about the new measures.

Source : *International Herald Tribune*,
(Zurich), 13 April 1984.
News of the Swedish Trade Union Confederation,
(Stockholm), Mar. 1984.
Wall Street Journal, (New York),
14 and 22 Mar. 1984.

NUTRITION

B. B. Baliga writes :

The growing world population and the shortfall in food resources especially in the developing countries has caused great concern. The international agencies have blown up this awareness into acute protein shortage scare. The World Health organisation, the Food and Agriculture Organisation and UNICEF have constituted a Protein Advisory Group. However, health and nutrition, in general, is a very vexing subject in developing countries.

The protein scare has been played up by some interested scientists in our country to the extent of announcing that "protein malnutrition among many millions of Indian infants and young children below four years is causing irreversible brain damage leading to Intellectual dwarfism that persists throughout life." Such statements have not been substantiated by scientific evidence, in spite of the fact several seminars took place in recent times on the topic.

Under the circumstances several questions arise. Is there really a protein malnutrition in the country? What are the reasons for this alarm? Is there any effort to eradicate malnutrition? If so, how effective is it? General malnutrition is an old problem in India but the term protein deficiency has entered the controversy in recent times, probably in the sixties. To speak broadly, this awareness in the world arose with the breeding methods employed in the USA in upgrading the quality and quantity of proteins in the maize. It is the extrapolation of such ideas in Indian context that became fashionable. In their enthusiasm to play with this new toy

it was forgotten by many, to give a second thought to whether what is needed for America is suitable for India or not. A mad rush followed to meet the 'protein gap'. Doctors, dieticians, nutrition experts and the reading public took up the tune in right earnest; doctors' chambers and drawing rooms of society personal reverberated with the same sound of filling the protein gap. It was at such a time that Dr. P. V. Sukhatme, a nutrition expert and former Director of Statistics Division of FAO and Dr. C. Gopalan, a former Director General of the Indian Council of Medical Research (ICMR) made an elaborate survey. Their data showed that there is no shortage of protein in the predominantly vegetarian cereal based Indian diet. In fact, the total protein supply was found to be, on an average, about 50 percent in excess of the total requirement. In general, protein malnutrition appears to be wide spread in economically handicapped sections of the population because of insufficient food intake which is the result of their low purchase capacity.

In the Indian diet the major source of proteins is cereals and pulses. A combination of cereals and pulses complements each other in the overall protein requirement. It is well known that pulses are rich in lysine which is the major deficient essential amino acid in the cereal proteins. Pulses are a poor man's diet in India and a quantity of pulses as small as one tenth of the cereals helps to make good the deficiency of lysine.

Because of these dietary habits the protein intake does not remain inferior to other socio-economic groups. Thus the bogey of protein deficiency raised in India has been taken, without even a second thought, by some doctors and scientists

without proper perspective of the problem.

The knowledge of the level of general nutrition in the population is essential to monitor and maintain the health of a nation. A couple of years back Dr. P. S. Sukatme, the nutrition expert sparked a stir in the nation by his finding about important methodological problems of measuring the extent of undernutrition and malnutrition in a population. He concluded that the actual level of undernutrition in India is only 15 percent instead of 40 per cent as estimated in earlier studies. Of course, even taking the lower estimate, the absolute numbers of persons involved are still staggering and demand attention.

Health, nutrition and survival aspects of a population are not the concern of only medical analysis but requires greater involvement of other disciplines too, especially social sciences. Though it is true that nutritional in-takes of the population in India have improved considerably and is not susceptible to the periodic fluctuations which plagued earlier times, there is still a large and discernible patch of malnutrition and undernutrition, which requires subtle handling by social scientists. It is true that considerably higher proportion of the population can hope to survive into and beyond adulthood, it is not really clear that those who survive are really more healthier than their counter parts in the earlier years. The resurgence of several of the previously controlled diseases and the susceptibility of the population to these and new infections, cast doubt on the level of nutritional nourishment received. This calls for a great need for methodological and measurement studies to make reliable assessment. What is needed is the studies of differentials in under-nutrition, morbidity and mortality.

An approach to these studies can be made by abandoning the assumption of homogeneity of population. Not only the biological characteristics like age and sex have to be taken account of, but also the social, economic and cultural attributes of the population have to be properly considered. This is absolutely essential to identify the high risk groups in a situation where the resources for treatment are limited. Productivity and nutrition in the working class is another socio-economic differential to be studied, as it is important in any planning for the country....What is necessary is a proper assessment of managerial and administration needs and improving the skills, especially regarding programme delivery rather than programme planning itself.

We are slowly grasping the importance and immensity of child nutrition in the country by introducing the midday meal programme in the schools. There is much to be gained by other states from Tamil Nadu regarding effective management of such programmes. With proper survey inputs and evolution of reliable methodology of measurement it should not be difficult to initiate general health care programme side by side with the family planning programme, since the necessary infrastructure and keen interest to execute such a programme exists in the country.

—Science And Culture
March, 1984

GENETIC ENGINEERING TO SAVE CITRUS CROPS

James Chesky Writes ;

Beit Dagan, Israel—Israeli researchers are

using genetic engineering to fight the number one enemy of citrus farming The Tristeza virus, which has killed more than 50 million trees the world over in the past half century, is itself being used by scientists here to help citrus trees develop immunity to the dread virus. Although the Israeli research does not promise to spell an end to the Tristeza virus tomorrow, the genetic manipulation of the disease is considered a major research breakthrough.

Scientists at the Volcani Institute for Agricultural Research and the Weizman Institute of Science recently announced that they have succeeded in inserting the Tristeza virus into a bacteria. Consequently the bacteria is being used to develop better methods to detect the citrus decline and equally important, to cultivate new, milder forms of the virus, used to help trees develop immunity.

The name Tristeza means sadness. One of the researchers at the Volcani Institute, Dr. Moshe Bar-Joseph, says that the name reflects both the state of the trees and the economic plight of the farmer. "A seemingly healthy tree can lose all of its leaves in just two weeks and cease to bear fruit. And since the virus is spread rapidly by flying aphids, the chances are that the trees around the affected one will be infected. This will hit the farmer hard economically."

Also known as "Quick Decline," the disease nearly destroyed the Brazilian citrus industry in the 1930s. The Brazilian farmers discovered, that through cross protection, or infecting a grove with a mild strain, they could give the trees relative immunity. However, the collection and use

of mild strains has been an inefficient process till now.

DESTROYING SICK TREES

In Countries such as Israel and parts of the United States, eradication programmes are under way. Wide ranging spot checks are conducted, using immunological detection methods to locate infected trees. They and the trees around them are uprooted and destroyed. Last year, more than 2,500 Israeli citrus trees were destroyed and this year, even more are expected to be eradicated.

"The reason so many trees have to be destroyed," says Bar-Joseph, "is that current detection methods cannot differentiate between the mild and severe strains. So all infected trees have to go."

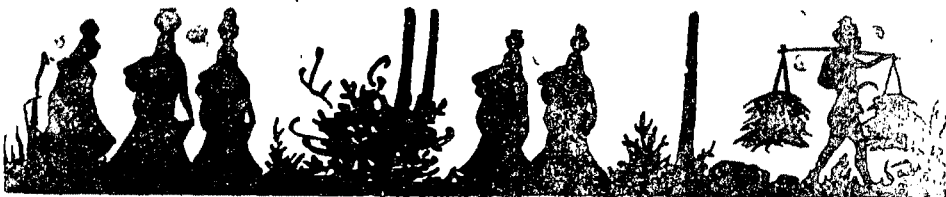
Bar-Joseph hopes that through studying the virus in laboratory conditions, his research team will be able to isolate the

various types of Tristeza and determine the severity of the infection. That would allow the farmer to leave the milder, non-dangerous strains to continue bearing fruit for years. In the distant future, the scientists also hope to develop a tree which is resistant to Tristeza.

"The main value of the Israeli research", say Bar-Joseph, "is that it will enable us to keep a healthier citrus grove. Without it, some areas of the world where more severe strains appear, will just be unable to grow a good, commercial citrus crop."

The research team is unwilling to speculate on the amount of money or trees their breakthrough might be worth to farmers. However, Dr. Bar-Joseph says that Tristeza has caused up to a billion dollars worth of damage over the past 40 years.

—News from Israel
April 1 1984



PATRIOTIC LYRICS OF THE SANTALS

GOPINATH SEN

Santal Lyrics are short, expressive and full of meaning. Their songs are varied like the Sahrae, Baha, Lagre, Dong and many other types of songs which are being heard in their villages with their different tunes accompanied by Madals and rhythmic dances. The Santals enjoy songs in the moonlit nights when their villages are wrapped in silence. The Youths with their damsels, sing songs and dance together until morning light appears. In some of their songs, they express their longing for their Forests which they love like their homesteads. How utterly they are in distress without their beloved Forest life! From time to time they could not enter the Forests as this was forbidden by the Authorities in the interests of law and order. They were deprived of these woods, as also of vegetables and other such materials which are bare necessities for their livelihood. Then they have felt that if they were allowed to enter forests and settle there they could live happily, without any hankering and sorrow.

The life of the Santal is simple and their ultimate demand is very nominal. Basically they ask for a patch of land where they can live and cultivate peacefully. But as the authorities looked upon this idea quite often as uncongenial, the Santals called their brethren to unite and fight for freedom from foreign yoke. These patriotic songs are sung by the village bards on occasions when they remember their national heroes who fought against social injustice, foreign bondage, and a derogatory existence. In 1855 their leaders like Sido, Kanhu, Chand and Bhairab, gave them incantations of emancipation, which they still remember through these songs, some of which are given below, and which reflect their love for their motherland. In these songs the Santals express their political sentiments, especially against the oppressive policies of the British. They express sentiments of freedom and desire to remain absolutely independent of any alien influence or foreign domination. They imbibe the glorious achievements of their heroes like Sidho, Kanu and Bhairab, and many others who sacrificed their lives at the altar of freedom. Their hearts hunger for the leaders whose valour is still unforgettable. The Santal poets compose songs which reveal their patriotic sentiments and love for their mother land.

When we study their patriotic songs we find their deep feelings for the motherland, feelings and sentiments for breaking the chain of foreign bondage. It is a wonder how such unsophisticated, unlettered and underprivileged people composed such patriotic songs which cannot but impress even sophisticated people. Once thousands of these people left their homes, wives and children and sacrificed their lives for freedom. These Santal songs reveal a rare poignancy of feelings and can be placed with the best of patriotic songs and poetry in any language in India, and therefore, some of these patriotic songs should be sung at our National festivals.

Thus we find that the Santals recorded their historic achievements through songs, from the insurrection in 1855 to any national movement, they composed their heroic songs with full anecdotes. The History of Independence in India would thus be unfulfilled without the data of Santals and other tribals' heroic deeds. Mr. C. B. Memoria rightly said in his 'Tribal Demography in India'—“The Aborigines are the real 'Swadeshi' products or oldest inhabitants of India in whose presence everyone is a foreigner. These are the ancient people with moral claims and rights—thousands of years old.”



1

In this forest land we shall build
houses
we shall remain here as kings and
queens
we shall forget the world's sorrows
and pangs,
we shall enjoy heavenly bliss.

2

Remember your forefathers
they sacrificed their lives for the
country
remember Sido Kanhu Chand
Bhairab
a land is re-named in the name of
their caste.

3

3

Cedak dore Sidu mayamte dom
numen ?

cedak dore Kanhu ho hul hulem
memen ?

jat bhaeko lagit mayamte doin numen
beparia kombro haere
disom do ko huli.

"Sidu, why are you bathed in blood ?

Kanhu, why do you cry hul hul ?"

"for our people we have bathed in
blood

for the trader thieves,
have robbed us of our land."

4

4

Sido Kanhu hul doe
mayam gada atuen
Inraj sorkar abo disom
*metabon ko Santal 'Bedin'.**

Sido Kanhu revolted
a stream of blood was seen
the English (British) occupied our
country
and called the Santals 'Bedin'.

*NOTE :—

Sidu—A leader of the Santal rebellion of 1855.

Kanhu—A leader, brother of Sidu.

Hul—to mutiny, applied more specially
to the Santal rebellion of 1855.

**NOTE :—Bedin :—Heathen.

5

*Debon tegon adibasi bir do

*debon togon adibasi bir.

Maran Buru jai manabon

mit horte taramabon

bairi helec kote abon duk do mabon
net nir.

Kol, Saotal, Mahle, Munda

abon joto boa runda

bhita mari bagiate abo babon bolo
bir.

Tengonabo joto jodha

babon barao mana badha

agil morak pata hatao calak abon
gir gir"

6

Tokoe hukunte Bojol tokoe holet

Rupsingh Tambli dom mak kedea

Sidu hukunte nayo go Kanhu bolete

Rupsingh Tambli boin mak kedea

tiretam hari Bojol jangare tam biri

nam com clakkan Siuri hajotte

tiretin tirio nayom jangaretin lipur

In doin calakkan nayo go Siuri mela
nel.

5

*We the adibasi warriors will stand

*We the adibasi warriors will stand.

The God Maran Buru is with us

we will walk on the same way

and remove our distress hurting the
enemy.

Kol, santal, Mahle and Munda

we are all stupid

we shall not enter the forest again

leaving our homestead.

We, all the warriors will stand

and shall not allow any obstruction

we march forward on the path of

our fore-fathers"

6

Oh Bojol, by whose order and power
have you killed Rupsingh Tambli ?

Oh mother, by the order of sidu and
power of Kanhu

I have killed Rupsingh Tambli.

"Oh Bojol, you are handcuffed and
chained
you are going to Surj jail"

"Oh mother, I have a flute in my band
and string of bells on my ankles
I am going to see Suri fair."

7

7

Sin bir sendrako sonoka
 romjhom tala ninda
 Kalukata dorbarko senoka
 singe sin singe ninda.

The hunters enter the Sin jungle
 full of high spirits at midnight
 but the people go to Calcutta with
 an appeal
 the whole day and whole night.

8

8

Adibasi jati abon nidhan rege
 menakbon
 nitre ho abo tal a jumid dare
 banukan
 dese boeha midokpe disom hatao
 rekaepe
 adim gadel janam muluk debon
 ruarge
 Ak-Sar Kapi; Tarware, Dhak;
 Tamak, Sakwa
 saok abon boeha misi janam ayo
 panja.

We the Adibasis are in great distress
 we have no unity among ourselves
 yet
 Let us unite to occupy the power
 of the country
 we will get back our mother-land.
 Take your Bow and Arrow, Sword
 and Drums,
 we will go out to find our mother.

Abo joto Kherwal joto tege nacar
 cikatebo asuloka
 Candoe dayaen
 Bot katre benao kedae isi arar nahel
 do
 juge juge taken tabon Kherwal.*

Pargana in dahanau kede, Pargana
 in darekede
 Haere, haere, Michapur mela
 Kenaram Daroga nuparte
 Haere haere Michapur mela.

Katjiba Daroga kurmutaha peada
 jiwire do suge do ban
 Daroga ghora upar tap tap
 komorpete pitar pata peada jhak
 jhak
 jiwire do sukge do ban.

De boeha hijukpe dela boeha natenpe
 Haere, haere Bhogot Kenaram,

We are so utterly helpless, we
 Kherwals
 who didn't know, how and where
 to live
 but God was merciful to us to
 provide
 this wooden plough with a bean
 and a yoke-and so on we live
 anywhere, and from age to age.

(We) Submitted prayer to Pargana
 Alas, Alas at the fair of Michapur
 for Kenaram, police station officer,
 footman

Alas, Alas at the fair of Michapur.

Cruel officer, revengeful footman,
 no peace in mind and body,
 officer moves on the horseback at
 a gallop,

belt of brass at the waist-footman

too in bright dresses—
 no peace in mind and body.

Come brothers listen ,
 Alas, Alas Bhagot Kenaram

*Note :—(1) KHERWAL—The ancient name of the Santals.

Pargana Bonga hoin dehanau
bakherade

Haere, haere, Bhogot Kenara...m.

Bako luturak khan bako hetawak
khan

Haere, haere, Bhogot Kenaram,
Noarabon nusasabon bangeko tengon
dok bon dananbon bangeko reben.

placed prayers, sang hymns, to God
Parganas,

Alas, Alas Bhagot Kenara.....m.

Not heard by anybody, not cared
for by anybody

Alas, Alas Bhagot Kenaram.

we ourselves will live, even if no
one stands by,
(and) no one agrees to help and
shelter us

We will rebel.

11

E bo Adibasi dela mone kusi
aboak disom hatao do

Hijuk reho bipod hataoabon sopolh
cet ho babon batao do

Eho laha reak okoe menak pea
lahakpe logon lahak pe

Pathe ketejkate menak lege gate
darkate senok sahospe

Gota hul cul gota dul dul
tamak rute ma sadepe

Hijukgea suk laga kate duk
hape tayom bidal re.

11

Oh Adibasis, come with happy
minds
to recover our mother land.

Trouble is coming, we will take an
oath

not to accept anything.

Those who are in the front

proceed, quickly proceed.

Gird up your loins
and forward march quickly.

Disturbance is on all sides—
beat your drums.

For Happiness will come by
removing distress
in future times.

12

We the Adibasi people, let us unite
we shall no longer remain asleep,
we shall rise.
If the head is cut off, we shall not
fear
if the skin of the back is torn, we
shall not fear.

13

Come brothers, listen
Alas ! Alas ! *Bhagot Kenaram*
(is) on the back of the horse, on the
saddle rides *Kenaram*
(he) moves on the streets at a gallop.

*Note :—Bhagot Kenaram A notorious money lender.

14

For wife and sons
for land, and homestead
Alas, this fighting, this
slaughtering.
For cow-buffalo, plough, wealth,
Property
To get back all (these) again in
the past
we shall revolt.

15

Oh brother, we shall stand,
we shall hoist the victory flag,
we the aboriginals shall be united,
let us stand in large numbers

Brother, we are scattered every-
where,
we are in great distress,
we shall not be sorry for that,
we shall be united in our faith.

[The above songs are collected by Shri Dharendra Nath Baksey. I have given the original in the Santali language and its English Translation : G. S.]

THE BIRTH OF A NARCISSUS

B. DUTTA

He was a poor boy. But he never did feel it. Specially when he took his bath. The water seemed to take on a different colour. There was a window, up above his head. It was made of coloured glass. But the colour was not always even. There were some fresh gaps. Gaps coloured with his workable holidays. He stood alone in that room. It was the only room where he could find his little self, full and complete. Where he could talk to a boy different to that known to anyone. It was his great discovery. A creation, almost. That boy was no longer known by any name; nor had he to stand before anyone: "Which class you in, boy?" or, the inevitable, 'Wharzor name, sohn' and some confidential burps.

Now, as he stood in that room, he did not think of his father. Ma was of course there, in the grim dark corner, making some odd sounds. So, it was the best time for him. Nobody could disturb him.

He leaned over the water. And tossed it with his favourite jug. The blue light came from the window. Outside, the sun. Within, it was neither day nor night. It was blue all over.

The ship heaved high. Sometimes, it was blue, then it was grey and yellow, and suddenly it became very white, like a great

big wave. Or, perhaps like that glass he dreamt of one day in his dream. That he was trying to swim on its surface and was about to drown. But that was only a dream. And moreover that looked like water when it was nothing but glass. It was something like Sunday. People came from everywhere and he had to listen to their words. But how would it look like a glass, he wondered, as he brought his hands to the surface of the water. It was his water. Was it not?

The ship came up, over that thin distant horizon. It rose and fell. The wind was strong and the bent sky blown up into a huge muddy baloon, coming nearer and nearer. Coming out, as if, from a jug with big billowing smoke as he had seen in a book. First, the legs, then the great giant body:

It came out in a mass, rolled up, webbed smoke as you see through your fingers when you feel lost or tired or desperate about finding your way out; your eyes crying out in darkness and the suffering of the unknown, and the nights when you feel small and weep in your dreams.

The boy stood there and let the form come into him: near, close; to help himself to be at his ease for it. It levelled up into the thin blue line of that fading horizontal line of the room and seemed to be looking

at him with a deep, longing stare. He never did know that anything could look like that. It is like a hand suddenly gone into your throat, gone deep, deeper, till it reaches your heart: and it grips the thing in a tight embrace, hard and stiff, and you feel that you are going to pass out soon.

Thus the boy felt and could not move. His eyes were filled with water. He felt the hot bubbles rising in his breast and bombing out of lips with some choked anger he could not discern.

He wondered, as he brought his hands to the surface of the water. It was his water. Was it not?

He was standing there, still, with the water lapping up his ankles. It held him there, and he was caught in it: the weakness of his memory or mind weighed his hands and entered his body. He felt heavy, laden with all the shadows of his days, the days he went by trams or buses, and those evenings when the shadows flowed like the heavy ponderous flow of blood with the call of some faraway rustling of nearby tree-leaves.

All those shadows: slowly he came to realize their different existence apart from the 'contents' or whatever people call it.

Thus he looked at it, hard, scrutinizing, the inviting eagerness to accept it with his visual organ. Just as the moon-ladder fell through the half-open shutter of his window and drenched his shadowy room,

he dreamt of crawling up it, and being waked up, had to restrain himself from jumping out of the window to merge into it—what? the shadows? the light, the vast, big fullness of the empty vacant sky? and disappear some where else.

It still looked at him with its strange lonely eyes. Slowly it came to him that he was feeling bad. Perhaps the glass he wanted to swim in his dream was creating his image before him, now, in this sordid bathroom of his lonely baptism? Then it was not a trick of the eye as he thought? But a glass you cannot trust. Can anyone see through one, the way one is actually? As it always will alter your position, the left becomes right and the right disintegrates into the left.

What did that Greek boy see in that lake, he wondered. His face, really?

Or the face that he never did experience in himself? Perhaps that boy was preparing himself a long time for it. Was it not the only reason which prompted him to shun everybody and rely more on himself?

The demand of his love—was it that? that drove him by the side of that lake and forced him to listen to what the mystique, primeval water would teach him?

He could only guess. Did the Greek, he thought again, like him, see the giant, or his own face? Was it the same giant or a different face, or the same face of a different giant or both, broken and merged into one?

THE CHILD IMAGE IN SHAKESPEARE

ATMA RAM

Shakespeare asks his handsome friend in his Sonnet XI to get married and beget children in order to be immortal and a victor over death :

"And nothing against time's scythe can
make defence,
Save brood, to brave him, when he take
thee hence."

In "The Twelfth Night" he curses Olivia through Viola because Olivia is not inclined to marry the duke :

"Lady, you are the cruellest she alive,
If you will lead these graces to the grave
And leave the world no copy."

But, it is really wonderful that Shakespeare, the artist, has created no fully-fledged child-characters to immortalise himself. He is immortal, never the less.

Children are rare in Shakespeare. Wherever they are, they are generally given minor roles to play : as such, they are not very often fully delineated or superbly created. One certainly does not come across splendid and superb child-portraits there as one finds in (say) Dickens and Henry Fielding. One may contrast Lady Macduff's boy with Shakuntla's child, Sarvadaman, in Abhignana Shakuntala. The boy in Macbeth remains an ordinary boy with a turn for light humour and innocent tragic irony. But "The boy

in the last act of Kalidasa's play has magically become an individual in Kalidas's hands." Lucius in 'Julius Caesar', Mamillius in 'The Winter's Tale' are samples of simple and ordinary child-characters.

There are, therefore, not very many children in the accepted sense of the word. When 'Romeo and Juliet' opens, Juliet is fourteen, and hence not a child. Paris remarks :

"Younger than she are happy mothers
made."

In reality, the very names of heroines, as Gordon notes, strike as the names of beloveds rather than the names of wives or mothers or sisters. The truth is that Shakespeare in his comedies takes up heroes and heroines when they are come of age ; he takes them in his play through some period, studies them closely and leaves them when they are united or promised to be united. There, therefore, are very many allusions to children ; but the children are not very many.

Nevertheless, the grown up heroes and heroines remain children for their parents. It is obviously advisable to study child-image in Shakespeare rather than children in Shakespeare.

In the earlier plays, child is the child,

simple, straight-forward, literal child. In "As you like it" Jaques gives a very dismal picture of child. He is found—

"Mewling and puking in the nurse's arms".

Unlike the idealized child of Wordsworth's 'Intimation Ode', he is a literal child who is unhappy in this world.

The parent-child relationship is sacred and strong; nevertheless, the child for father is not an image; it is a child only. In 'As you like it' Rosalind remembers her father with respect and reverence. She frankly says to her uncle duke: "My father was no traitor". The duke in "A Midsummer Night's Dream" says to Hermia about filial duty:

"To you your father should be as a god." And when Hermia is reluctant to marry Demetrius, she is presented before. Theseus to settle the dispute. Just a father and daughter problem'. So, when lovers are in the question, the heroines do not care much for their parents. Although Rosalind has started to seek her father in the forest of Arden; yet there she does not care for him. The love for the lovers now is comparatively more compelling, urgent and immediate. There are, therefore, secret meetings and marriages and lovers' plans and plots to run away from parents authority. Now, Rosalind (in As you like It) plainly puts:

"But what talk we of fathers when there is such a man as Orlando?"

But in tragedies the child for parents generally tends to become an image, a symbol; the child is expected to be affectionate, obedient, sweet and submissive. When this

image of a loving child is shattered, there is a stunning shock, great exasperation and tortuous convulsion in the minds of parents. Hermia in 'Midsummer Night's dream' has done almost the same thing that Desdemona has done in 'Othello'; She has tried to marry according to her liking. Hermia is given time to think over it. But for Desdemona no such time is given. She comes forward to plead her case, and for Barbanthio, the image of a dutiful child is broken, he pronounces his warning to all the parents:

"Fathers from hence trust not thy daughters,

By what you see them act."

The child-image in 'Hamlet' is all the more intense. Hamlet suffers as a child—his uncle-father and aunt-mother have deceived and betrayed his father whose ghost visits Hamlet to goad him on to avenge his father. Hamlet pitiously cries—

"Rest, rest, O perturbed spirit."

In one scene he has to meet his mother. And he cries:

"Mother, Mother, Mother!"

He longs to get a mother who is his father's wife in nature. His father is deceived in his mother and uncle. The conversation ensues:

Lady Hamlet: Hamlet, thou hast thy father much offended.

Hamlet:- Mother, thou hast my father much offended.

Lady Hamlet: Come, come you answer with an idle tongue

Hamlet:- Go, go, you question with a wicked tongue.

His father is betrayed by his relatives—so for the son the uses of the world are “stale, dull, flat and unprofitable.”

Perhaps Shakespeare is able to develop the child-image towards this direction because in his days human relationships were held very sacred and holy; filial love is adored and highly admired. In *King Lear*, the image of child is all the more potent and powerful. Cordelia tells Lear that she loves him “according to bond, no more, no less.” But for Lear though she has the image of a loving child, she is not a child, literally a real child. The image is blurred: the father’s “fatherly” heart receives a serious and sudden shock. The symbol is felt fleeing away. When her unfathomable affection is showered on Lear later the image is restored, all the more intensified and enriched. This restoration of symbol gives considerable solace and satisfaction to the reader.

When the immense faith and trust put in Goneril and Regan is betrayed, the image is miserably shattered; the father consequently becomes mad, his mind is unhinged. The image, the superb image of a dutiful, loving child is destroyed—the child turns out to be a marble-hearted fiend. A thankless child, therefore, is the worst work of God, the worst creature on earth, the most painful thing in the world. So Lear wants that Goneril must be cursed with an ungrateful child so that she may realize

“How Sharper than serpents tooth it is
To have a thankless child”.

Yet, there is a further development of child image in *The Tempest*. Now an ideal child-father relationship is found; that child is an image of eternal bliss and

enduring joy for the parent. Prospero may say with Bacon: “children sweeten hours”. In other plays the child generally breaks with the parents as soon as the love affair takes place. Perhaps, it is impossible to love and to be wise. But now this impossibility is miraculously resolved. As a matter of fact, these two tendencies are happily wedded together. There is the true love-affair of Ferdinand and Miranda that is carried on and accomplished with the assistance and guidance of Prospero, the father. When they are about to fall in love with each other, he happily puts:—

“It works.”

He calls the meeting of these lovers—

“A fair encounter

of two most rare affections.”

Alonso is also very happy over this union of two real sincere lovers, and he showers his blessings on them and wishes them everlasting happiness.

Shakespeare is able to do so because he has superbly lifted love from human level to a somewhat divine level. The love between Ferdinand and Miranda may not have the urgency and fire of Romeo and Juliet. Nevertheless, it is so pure, so pious that even gods, mischievous gods, cannot lead them astray; it is rather the love of spirits. So, at the highest level, love between lover and beloved and filial love are not contrary to each other; in reality, they are supplementary to each other. Juno, therefore, showers marriage-blessings on the “blest couple”.

"Honor, riches, marriage blessings,
Long continuance and increasing."

For the exiled Prospero, Miranda is the splendid image of dutiful, loving joy ; it is she who has preserved his life in his distressed moments. In Act, 1, 2 he acknowledges it :

Miranda : Alack, what trouble was I then
to you ;

Prospero : O, a cherubin.

Thou ; wast that did preserve me. Thou
didst smile,

Infused with a fortitude from heaven,
When I have decked, the sea with drops
full salt,

Under my burthen ground, which
raised in me

An undergoing stomach to bear up
Against what should ensue.

She has been his hope, his joy, his own
dear daughter, Miranda. This is the image
of the ideal child that finally emerges from
'the Tempest'.

Indian and Foreign Periodicals

International Women's Day—March 8.

WHY SOVIET WOMEN WANT TO WORK

Approximately 92 per cent of the able-bodied women of the USSR, work or study. They are involved in all areas of activity, they give the greatest preference to some particular fields, like being a doctor or a teacher—here they form the majority. Women also constitute nearly two thirds of economists, half the agronomists and veterinary surgeons, about 40 per cent of researchers, and three-fourths of cultural workers. In industry they predominate in

such branches as precision machine building or radio engineering (65-69 per cent). Of every 1,000 working women, 840 have a higher or secondary (complete or incomplete) education ; the figure for men is 851.

Women constitute 59 per cent among diplomaholder specialists in the Soviet Union. Among engineers and technicians in industry they number almost a half, but only less than one-fifth of the number of managers... In other words, there is an obvious gap

between the high educational level of women and the rate of their promotion. How can this be explained?

In other words, why being as well educated as men women lag behind in promotion. The fact is that education by itself does not yet determine the level of professionalism and, consequently, a successful career. In order to achieve greater skill in a trade, one needs both a wish and time. While women have the wish they do not have time due to children and household duties.

Naturally, the "double burden" that a woman bears—work plus household responsibilities—does slow down her professional growth and promotion.

But this does not mean that women should stop working at all. At the same time, women's constitutional right to work by the way, does not imply that each woman should necessarily work. Nonetheless, ask any woman in the USSR if she will leave her job, should her husband start earning as much as they do together? The answer will be "no" in eight out of ten cases. The data of many sociological studies show that the psychological factor of gainful employment matters most for women. A working woman enjoys higher prestige, both in society and in the family. Soviet legislation guarantees women equal pay for equal work with men. The results of the surveys done by Soviet sociologists demonstrate that in a third of families the wives now earn as much as their husbands, and even more in another third.

It has also been observed that the women workers engaged in higher skilled work also turn out to be better mothers.

For example, it takes higher skilled women employees less time for household tasks than employees with lower skill. Why? Because their professional activity moulds such qualities as organisation, efficiency and enterprise. And most important—enhances the value of free time. These traits, acquired at the point of production, also show themselves in family life. The women seek to rationalise the way they cope with domestic chores, so as to have more time for meaningful leisure and the upbringing of their children.

Of great help to families in the upbringing of children are state-run daycare centres, which are now being attended by 15 million children. The centres have everything necessary for their all-round development intellectual, physical and aesthetical. Moreover, the state bears the main financial load, covering 80 per cent of the upkeep of a child in a kindergarten or a creche.

Thus the choice of the absolute majority of women today is both the family and a job. How can they be helped in combining these two functions?

The Soviet state also assumes a considerable portion of cares in the current five-year-plan period, to lessen the double burden of the working mothers. Services for the public have been expanding and improving fast over the last 15-20 years. Besides that, women are now more widely given the opportunity to be on flexitime. There exists a special system of professional retraining: women having small children take advanced training courses during their working time, with full pay.

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GAGARIN : THE LAST FLIGHT

March 9, 1984 marks the fiftieth birth anniversary of the world's first cosmonaut Yuri Alexeyevich Gagarin whose eventful life came to an untimely end in a flying accident in March 1968.

The morning sky over Moscow on March 27, 1968 was overcast with a pall of light grey clouds which, at times, broke to let in the feeble rays of the spring sun. It was an ordinary working day for the world's first cosmonaut Yuri Gagarin, whose name has become an household word the world over. He was to take a checkflight on that day with an instructor on a MIG-15 jet as a prelude to flying it solo, as is customary in flying practice. Gagarin had spent a lot of time in early March that year in flying. He had attended a preliminary training session the day before, and had discussed with his instructor Anatoli Khmel the tasks for the next day's flight,

Last evening, he had called on his wife Valentina who was in the hospital. He was happy that she had improved a lot.

"Mama is doing fine," he told his daughters Lena and Galya on return home from the hospital. "Doctors promised to discharge Mama in a few days", he said and kissed the kids.

Next morning, the group of cosmonauts who were to fly on that Wednesday of March 27, 1968 got into the bus which took them to the airfield. As usual, all were in a cheerful mood and were cracking jokes,

Time flew past. After medical examinations the pilots put on flight suits and went

to pre-flight briefing. Gagarin opened his plotting board, compared his notes with the assignment for the day and drew a more detailed flight plan, noted the reports of the duty navigator, the flying control officer and weathermen and was ready.

The unit commander Col. Seryogin briefed about the day's assignment and said that he and Gagarin would fly to the training flight area to carry out the task.

The sky was still overcast...at times the cloud broke, letting through bright beams of the early spring sun.

"Take your station", commanded Seryogin.

Yuri took the headset, oxygen mask, map and proceeded to the cockpit of the two-seater fighter UTI-MIG-15 and buckled the belts while Vladimir Seryogin took the instructor's seat at the back of the plane. Pre-flight checks...

Gagarin started the engines. It warmed up, built up speed, its turbines spinning ever faster.

At 10. 19, Gagarin and Seryogin taxied out into the runway and was waiting for clearance.

"I am 625, requesting flight clearance to the "area"."

The clearance was granted.

The plane took a running start and soon disappeared into the clouds.

Moments later, Gagarin's voice came over the radio at the flight controls.

"I am 625, altitude 4,200 metres, taken up position in the area. Request assignment. Over."

Several minutes later, his voice again came over.

"I am 625. Finished assignment. Request permission to return to base. Over."

The permission was granted.

Gagarin said: "Roger, Flying home."

Those were his last words.

Everything was normal. Fifteen minutes passed. "The plane went off the screen", shouted the radar operator at the control tower. "It was over the Kirzhach area."

The Flight Control began sending out frantic messages.

"625, what is your altitude?"

"625, Do you read me? Over"

"625, Fly to the base."

There was no reply. Alarm and disquiet was growing. The clocks ticked off the minutes but 625 failed to return. A tense silence descended upon the airport.

Helicopters and planes were sent up and a search was mounted.

People at the Flight Control were making all sorts of guesses:

"May be they've had an emergency landing" "Maybe they've catapulted and are walking back home."

And then came the dreaded report from a search helicopter:

"I see a crash site 2.5 km S.E. of village Vovozolovo deep in the forest. Smoke, broken trees and marks of an explosion."

The crash occurred at 10.31. The plane exploded on impact and the crew killed instantly.

The world refused to believe that the

man who pioneered the space era, the man who was a living legend, is no more.

It is a time-honoured custom today for cosmonauts to offer on their return from space flight their first flowers at the foot of the Gagarin statue in Zvezdny near Moscow.

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DEREGULATION: THE AIRLINE EXPERIENCE

Carolyn Woj writes

Deregulation of the airline industry began in 1978 with the passage of the Air Transport Deregulation Act. Today some are questioning the wisdom of deregulation. Major airlines have been forced to file for bankruptcy in the newly competitive environment, and labor unions are lobbying for a return to regulation of the industry. This article examines the regulatory and deregulatory experience in the airline industry.

The economic rationale for regulation of the airline industry was to guard against excessive competition. In 1936, the Air Transport Association was formed by the airlines and worked with the government to establish regulation. The primary goals of regulation were to insure safe air travel and build an air transport network to serve defense, postal, and public transportation needs. The Civil Aeronautics Act was passed in 1938 establishing the Civil Aeronautics Board (CAB) to administer the act. The chief tools used by the CAB were control of entry and exit of airlines serving

various routes, setting fares, and granting subsidy payments designed to promote air service to smaller communities. It is important to note, however, that the CAB did not have control over all airlines: Intrastate airlines were not subject to the CAB's rules.

The effects of regulation on the airline industry were numerous. Since fares were regulated, the airlines engaged in nonprice (or service) competition. For example, the airlines competed in the number and timing of flights. The end result of this type of excessive nonprice competition was that airlines flew at excess capacity and earned low profits. The CAB did not control the frequency of flights, so that even though rates were set relatively high the agency could not guarantee adequate profits for the firms.

Another effect of airline regulation was that organized labor was able to obtain higher wages than would otherwise have been the case. Since entry into the airline industry was restricted and fares controlled, employees did not fear loss of jobs caused by competing airlines offering lower fares financed by lower labor cost. Between 1958 and 1974 the Air Transport Association estimated that an average hourly wage for airline employees, excluding pilots and management, increased 166 percent. This increase was more than 50 percent greater than the wage increases in all other industries....

The third result of regulation was the large discrepancy in fares charged by intrastate and interstate carriers on the same routes. The intrastate carriers were not regulated by the CAB and could choose their own fares and level of service. Studies

estimated that the fares charged by interstate carriers were 47 to 89 percent higher than those charged by unregulated intrastate carriers,

Since rates under CAB regulation were relatively high, many firms sought to enter the interstate market. Between 1938 and 1965, 150 applications for certification were received by the CAB. All were denied. Restriction of entry was complete. In fact, between 1938 and 1979 the number of trunk carriers decreased from 24 to 11. In this same period revenues of the airline industry grew 300-fold.

Questions regarding the regulatory regime intensified in the mid-1970s. The 1975 Economic Report of the President states that "Regulation has served primarily to bring about a nonoptimal choice of price and quality...the result is excess capacity...the travelling public has paid higher fares because of this regulation-induced excess capacity."

Proponents of deregulation argued that competition in the airline industry would lead to lower prices without jeopardizing the quality of service. Opponents claimed that deregulation would lead to excessive competition, resulting eventually in oligopoly or monopoly. It was also argued that without regulation, existing airlines would abandon service to smaller communities, shifting service to more profitable routes. The safety of air travel under deregulation was also a major issue.

Let us evaluate some effects deregulation. One concern was that the industry would become an oligopoly or monopoly. As it turns out, a number of new firms have entered the industry and have done quite

well. Also, it is not necessarily bad if some airlines do leave the industry. Regulation protects inefficient producers, so we might expect to force some inefficient airlines out of business. A second argument was that unprofitable service to smaller communities would be abandoned. In fact, the CAB had already allowed the airlines to drop unprofitable routes. The argument that the airlines would become less safe may be countered in that safety has nothing to do with regulation under the CAB. A separate agency, the Federal Aviation Administration, founded in 1958, is responsible for monitoring and insuring safe air travel.

The outcome of these debates was passage of the Air Transport Deregulation Act of 1978, under restrictions on fares, routing, and entry were gradually phased out. Deregulation has brought about major changes in the industry. The move to a more competitive environment has not been without cost, airline employees and stockholders of some airlines have suffered.

The airlines have faced intense competition in price as well as service. Cost-saving measures were necessary for survival. This has been a painful experience for the older airlines who were locked into union contracts offering high wages. Braniff Airways filed for bankruptcy under Chapter 11 in May 1982. Continental Airlines filed for bankruptcy on September 24. Three days later, it sought to reorganize as a trimmed down version and hired back one-third of its employees at approximately one-half of their former salaries. Soon after the announcement of Continental's bankruptcy, Eastern Airlines Chairman, Frank Borman, sent a taped message to his employees warning that

a similar fate could await them unless they agreed to wage and benefit cuts.

The unions have been opposed to deregulation from the start. As feared, competition has brought reduced salaries. Henry Duffy, President of the Air Pilots Association, stresses the need for regulation of the industry, "Let's not kid ourselves; the industry is in shambles." It is interesting that the labor unions, rather than airline management, feel that the industry is on the brink of disaster.

Monte Lazarus, senior vice-president of external affairs for United Airlines, holds that "deregulation has allowed us to operate more efficiently. We're free of many of the artificial restrictions on our operations which existed under regulation and which caused us to burn considerably more fuel with no real economic purpose." The picture for the airline industry is not bleak. Some carriers have thrived in the deregulated environment....

It is also important to note that the airline industry's financial problems did not begin with deregulation. The industry has always been plagued by ups and downs and been especially hard hit in times of national recession. By 1975, nine of the carriers that existed in 1938 had gone broke or merged because of financial problems. High fuel costs and national recession are forces that have contributed to financial setbacks in recent years. The air traffic controller's strike was also a destabilizing force. Deregulation is not necessarily the culprit. In fact, some executives believe that deregulation allowed them to deal with these problems more efficiently. In the final analysis, deregulation must be evaluated in terms of its impact on air transportation

service. Several years will be required before the picture will have fully formed.

So far, results for Illinois appear promising. A study of service to smaller communities in Illinois indicates that there has been improvement, on balance. Although some airlines abandoned service to a number of communities, the fear that smaller communities would no longer have air service has not been realized. Commuter airlines have filled the service gap....

move to a competitive airline industry. There have been bankruptcies of major airlines. In any transition to deregulation some groups suffer. From a public policy perspective, it is difficult to balance the promotion of the public interest with the interest of those made worse off as a result of deregulation.

—Illinois Business Review
April 1984

WHY IS OUR CONSTITUTION CENTRE —ORIENTED ?

—A study based on the Constituent
Assembly debates

PRADEEP KUMAR writes :

Centrifugal tendencies became evident in the operation of the federal system of India more particularly after the reorganisation of States on linguistic basis. While many scholars noticed them in their studies of Indian politics, some maintained that they were essentially a post-independence phenomenon. It was argued by such scholars as Granville Austin and M. M. Sankhder that the Constituent Assembly of India was conspicuous by the "relative absence of conflict between the Centralisers and the provincialists" and that there was a "virtual unanimity" in favour of a strong and overriding authority of the Centre. They have maintained that there was hardly any traditional defence of provincial autonomy. Indeed, issue of "States rights" remained secondary and never assumed the importance it had done at the time of Constitution making in the United States and Australia...

An analytical study of the Constituent

With deregulation more airlines have relied heavily on price competition. A wide variety of discount fares has emerged. On average, while regular fares have increased, the lowest priced fares have actually declined. By contrast, the price of commercial jet fuel increased 763 percent during this same period. Given the rapid increase in fuel costs, the increase in regular coach fares is less drastic and the decrease in discount fares is impressive. Most of today's consumers do not pay the regular coach fare. Instead, they take advantage of the wider availability of excursion fares, and thus, pay a lower price for air service. They also have greater freedom in choosing a combination of service and price. Nationwide studies confirm these results. Adjusted for inflation, a 1974 coast-to-coast, round-trip ticket costing \$360 in 1973 would cost \$1,020 today. The real minimum cost of a coast-to-coast, round-trip ticket is now less than 40 percent of its 1974 level. Deregulation of the airline industry has benefited a majority of consumers.

These benefits however, have not been without cost. Labor, previously the beneficiary of regulation, has been hard hit by the

Assembly Debates on the various issues relating to Centre—State relations¹ reveals that the protagonists of provincial autonomy were neither absent nor silent in the Constituent Assembly of India. Indeed to maintain that would be an oversimplification of the situation prevalent at that time. The debates show that many members like Naziruddin Ahmed, H. N. Kunzru, H. V. Kamath, Shibban Lal Saksena, Rohini Kumar Chaudhari, V. S. Sarwate, Kuladhar Chaliha, and B. Das can easily be placed in the category of provincialists. Similarly most of the Muslim members e.g. Maulana Hasrat Mohani, B. Pocker Sahib, Mohammad Ismail Sahib Bahadur, K.T.M. Ahmed Ibrahim Bahadur and Syed Mohammad Sa'adulla can also be termed as staunch protagonists of State autonomy. These members of the Constituent Assembly, however, did not always oppose the powers of the Centre. On the other hand, some of them like Shibban Lal Saksena took a Centralist stand on some occasions. But, by and large, these members were provincialists and looked with suspicion at every increase of Centre's power, which they characterised as an attempt by the Centralists to encroach upon the autonomy of the states...

Despite all this, however, the Constitution that was ultimately adopted by the Constituent Assembly reflected a strong and clear-cut bias in favour of the Union Government. How can we explain this strange paradox? Perhaps by taking into consideration mainly three important factors. These are: (i) the circumstances prevailing at that time which weighed heavily in favour of a strong federal government, (ii) the inorganised nature of the centrifugal forces which made it difficult for them to make any

appreciable impact on the decision-making of the Assembly, and finally (iii) the role of the Congress leadership which had much say in the working of the Constituent Assembly. The Congress as a matter of its considered policy opposed the idea of having a federal government with a weak Centre.

It is generally said that a federation is a fair weather Constitution. It is also considered to be a luxury which many countries, in fact, may not be able to afford if the circumstances prevailing at the time of the framing of the constitution are not congenial to the stability and tranquility of the country. The circumstances prevalent during the period of 1946-49 when the Constitution of India was being hammered out were such that the question of provincial autonomy, or the so-called real federation, though raised by many members, remained a non-issue for others. The circumstances following the partition of India made stability seem more important than autonomy, efficiency more important than initiative, and expedience more important than federalism or any ism.

The pressures prevailing at time, namely, communal tension, breakdown of law and order to a point of near-anarchy, financial crisis, instability and a shared enmity towards the yoke of British imperialism were some such factors as ultimately dissuaded the Constituent Assembly members from taking any significant step towards provincial autonomy....

The most important feature of the circumstances prevailing at the time of the framing of the Constitution was the post-partition climate in India. Scholars like

Grenville Austin, M.M. Sankhdher and K.R. Bombwall, have argued that the present form of strong federal government in India is a result of partition climate....

It was, as one scholar put it "to lay the foundations of a constitutional order, cohesive and strong enough to hold down divisive forces inherent in the country" that the founding fathers agreed to have a Constitution with a 'strong Central bias'.⁷

Other Centralists apart, there were those who, although otherwise staunch provincialists, favoured an enlarged jurisdiction of the Centre in matters related to religion and language. Interestingly, most of these leaders were members of minority communities. This may be because the minorities in general apprehended greater trouble, in religious matters, from the States rather than from the Centre which comprise relatively heterogenous groups.¹⁰

The growth of nationalism during the British period was also another factor which kept the regional forces dormant. The relatively long struggle for freedom against the British Raj brought all the forces of patriotism under one umbrella, and by its emphasis on unified India, strengthened the nationalist forces....

The third and the last most important factor which tilted the balance of power in favour of the Central Government was the role of great nationalist leaders of the Congress and the dominance of the Congress party in the Assembly....

Thus as one scholar of Indian politics has rightly observed, the facts of the informal power structure, Congress dominance in all parts of the country, and the concentration of its top leaders at the Centre, weighed

real relations heavily on the side of New Delhi.³¹

From the analysis of the speech behaviour of the members it would, therefore appear that the forces of centrifugalism were not actually absent at the time of Constitution making. What in fact happened was that the prevailing circumstances and the disorganised nature of these forces kept them under the nationalist leadership of the Congress which for various reasons supported a strong centre.

REFERENCES

1. The issues may be catalogued as : formation of new States and alteration of areas, boundaries or name of existing States ; extent of executive power of Union ; provisions regarding appointment of Governor for each State ; power of Parliament to legislate on State subjects ; levy, collection and distribution of taxes and duties ; various provisions relating to emergency ; Union and State Public Service Commissions ; provision for Election Commission ; the distribution of legislative powers in the Seventh Schedule etc.
7. K. R. Bombwall, *The Foundations of Indian Federalism* (Bombay : Asia Publishing House, 1967,) p. 270.
10. Minorities in general have constituted a centripetal force in various federations of the world. One may see, Shanti Swarup "Social & Economic Determinants of federalism", presented at a Seminar in Chandigarh (Jan 29-31, 1976) : Henry J. Tobias &

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21. W.H. Morris-Jones, "From Monopoly to Competition in India's Politics", in *Asian Review*, Vol. I, No. 1. November 1967, p. 5.

Journal of Constitutional
and Parliamentary Studies
July-December 1983

MAKING THE DESERT LIVABLE

—Ruth Ostrow writes

Many less developed countries threatened by overpopulation have looked to the desert to provide new residential space and to produce raw materials and food.

**IF THE STATE OF ISRAEL DOES NOT
CONQUER THE DESERT,
THE DESERT WILL DESTROY THE
STATE OF ISRAEL.**

—David Ben-Gurion

It is just over three decades, Israel has learned to live peacefully with her arid environment...there are 800 million people in Third World countries who do not have the knowhow to exploit their environment and so diminish disease, hunger and poverty. It was largely for the benefit of these people that Israel hosted an international conference on desert development....

The conference, hosted by the Association of Engineers and Architects in Israel and by the International Technical Cooperation Centre, discussed not only how to

help those already living in arid regions, but also examined ways of attracting city dwellers in industrial countries to new development areas in the desert. Desert dwelling is an efficient method of dealing with overpopulation. Only about 13% of the world's population live in arid regions, despite the fact that over a third of the earth's land surface is arid or semi-arid.

There is already a substantial drift to desert areas—Americans sick of city life, Australians moving out to exploit mineral reserves, Israelis responding to their country's defense needs. But the flow could be larger, and it is important to prevent those already settled in arid regions from returning to the city.

Panels at the conference discussed architectural and aesthetic needs of desert populations. Prof. R. Schoen of the University of Arizona described "stand-alone" villages—independent lunar-style settlements which use solar energy and recycle waste water—as an example of a typical desert town. Other speakers discussed social needs, such as industry, and schools linked up to main education centres by computer terminals. Prof. Avram Bar Cohen of Israel's Ben-Gurion University painted a picture of what the ideal desert city of the future should look like: "...a man will emerge from his underground home and ride an air-cushioned vehicle through the silent, domed plaza of a city in the Sahara desert. Through the clear walls he will see mechanics on "sand tricycles" maintaining solar power stations and dew collectors. Passing gardens kept green by endlessly recycled water, he will reach his globally connected computer-terminal office to begin his five-hour day."...

WATER RESOURCES

In two decades, Israel has increased the use of potential water resources from 17% to 95%. Through its unique handling and application of water, the country—which receives only 635 mm (ranging on average from 900 mm in the north to 25 mm in the south) of annual rainfall—can now provide 90% of its own food needs while exporting about \$800 million worth of agricultural produce to other nations. Several methods, including waste-water reclamation, cloud seeding and desalination have helped provide usable water sources for the population while unique irrigation systems such as root watering and drip irrigation have helped conserve existing reserves.

At present Israel's experts are active in several Third World or developing countries, helping local populations control and exploit water supplies. In Peru, for example, agricultural produce was made to flourish in an area with no rainfall....

DESALINATION

While desalination has for more than 20 years been used in Israel to assist in solving water supply problems, especially problems relating to desert towns which are not connected to the national water supply grid, water quality improvement methods are still being widely researched in order to make the process cheaper and more effective.

Since its inception, the process, which converts saline water into fresh water, has undergone many transformations. Initially desalination was used on sea water, however, as energy prices rose, researchers began to focus on the more cost-effective conversion of brackish (slightly saline) water. Today

desalination of brackish water may be one of the best interim solutions to the problem of Israel's dwindling water resources, the data suggests there may be as much as 100 billion cubic meters of brackish water under the Negev region alone, and conversion of brackish water could be more economical than sewage reclamation or run-off conservation.

However, experts agree that desalination of sea water is the only viable longterm solution to the problem....

Professor Anthony Peranio from the Civil Engineering faculty of the Technion—Israel's Institute of Technology—has researched a wind and solar distillation system for providing potable water at isolated desert sites. The system, which was tested from 1980 to 1982, would be capable of desalting water without connection to an electric power grid or to an engine driven by fuels, rather, it would use only cheap and simple solar and wind energy components....

OTHER WATER PRESERVATION METHODS

Israel, as part of its wider success in the field of water treatment, continues to lead the world in cloud seeding. By injecting certain chemicals into the air or burning them on the ground in a generator, scientists can now cause clouds to release rain....It has been found that for each millimeter of rainwater that penetrates the soil in southern Israel, wheat yields may be increased by 10 to 15 kg per hectare.

Elsewhere, researchers are working to control surface run-off in the desert and to

better utilize the water that is accumulated after flash floods....

Waste water can be treated and the treated effluents used for agriculture. In fact, waste water is often a valuable source of nutrient for crops. Solar treatment is particularly attractive because it avoids the excessive use of chemicals. According to a paper by Drs. A. Archer and S. Saltzman of the Volcani Institute, the sun's natural disinfecting and bleaching action can be enhanced by adding photosensitizing agents. Such a method of water recycling is cheap and at the same time eliminates the hazard of toxic residues, a problem which does exist with the use of chlorination.

BUILDING AND ARCHITECTURE

Israel is experimenting with a host of building techniques designed to make desert dwelling as comfortable and cost-effective as possible....

The Jacob Blaustein Institute has a system for passive heating and cooling which was recently integrated into a day-care centre in Yeruham. The centre, which is the first of its kind in Israel, relies totally on solar energy for temperature control. For instance, the southern surface of the corridor is a single flat collector, while windows in the corridor are open to permit the circulation of heated air into the building in the winter. In the summer, features such as roof ponds with pebble shaded embedded insulation, keep the building cool.

Other techniques under investigation include building with earth. Mud bricks were probably the first building material ever used by man.

The qualities of adobe mud make it a

superb material for desert construction. Firstly the insulating characteristics of adobe are much better than those of other construction materials. It outperforms concrete by three to one. Also the low cost of adobe brick makes it possible to have thicker and therefore better-insulated walls. Adobe homes are being constructed in Sde Boker with double walls of 40cm each. These homes or structures are also testing the applicability of various roofs and of different solar heating systems. One room might have a wood ceiling covered with insulation, gravel and earth, while another might consist of enamelled pressed steel panels which can radiate the accumulated thermal energy into the living space below. The roof will provide an overhang to protect walls against rainfall and to keep the high summer sun from reaching the windows....

A paper given at the congress by Dr. Gideon Golany professor of Urban and Regional Planning at Pennsylvania State University,...claims that subterranean dwellings are "practical, inexpensive, energy efficient, secure, healthy and protective." The earth operates as a heat retainer in winter and an insulator in summer....

INDUSTRY, FARMING EMPLOYMENT

Other papers examined methods of cultivating the desert. For instance it has been noted that about 20 metric tons of biomass can be produced annually by each acre of shallow algae pond. These algae can easily be grown in a desert pool and provide an excellent food source for fish grown in the area. Algae could even provide nourishment for cattle, poultry and sheep and is now being investigated as a possible aid to breeding stock in the desert.

Desert towns must not only be aesthetically pleasing and designed for comfort. They must also provide a means of livelihood for their inhabitants. Industries constructed in the regions to be developed must be suited to the needs of the local population.

—News From Israel
FEBRUARY 1, 1984

ENVIRONMENT, ECOLOGY AND POLLUTION

Dr. C. R. Mitra, along with Dr. P. K. Kichlu make the following observations :

While reporting in the press on a paper from 'The Centre for Science and Environment' presented at a recent seminar on Cooking Energy in Haryana, it is stated that of the total of 250,000 tons of firewood consumed in Delhi per year, about three-fourths comes from Madhya Pradesh denuding about 2,250 hectares of green forest every year, while the State Government planted only 300 hectares for firewood in more than two decades. This consumption of firewood in Delhi alone, costing about Rs 12 to 15 crores in addition to the other conventional fuel, as coal and kerosene oil are beyond the reach of poor households, road side tea stalls, etc. This deforestation process affecting the environment and ecology is obviously due to poverty and ignorance of the people and more so to the attitude of the policy makers for the *ad hoc* solutions of the immediate problems without caring for the future generations.

Another glaring instance of environmental pollution is of the Ganges. Contrary to the common belief, it is now found that the water of this sacred river is polluted up to couple of meters from either bank. This is due to flow of untreated sewage into its tributaries and the main flow. On different

occasions throughout the year rituals are observed by orthodox people having dips in the Ganges, thereby, polluting the river water and also carrying the various bacterial and bacillary infections themselves by drinking the polluted water. It is not only a public health hazard for tens of millions of people but causes a tremendous avoidable loss to the public exchequers just to encourage the orthodoxy and superstitions in the name of religion. Here again is a classical case of ignorance and lack of education of the multitude of people and worse still it is somewhat encouraged by the so-called elites. Recently, people of Patna had been warned against the use of polluted water of the Ganges,

Another press comment (The Statesman, Delhi, August 25, 1983) concerning the public health and environmental issue narrates the cultivation of Virginia tobacco rich in nicotine directing fertile land from fruit crops to the export oriented variety of tobacco and replacing the traditional tobacco cultivation of the concerned State affecting the rural economy. In addition Virginia tobacco requires an enormous supply of fuelwood for its flue curing instead of sun curing of the indigenous variety of low nicotine content. This again means deforestation at a much faster rate than the controlled rate of afforestation or plantation.

From the examples cited above, it is evident that the problems of environment, ecology and pollution, different from those in the industrialised rich countries, can only be approached and tackled by massive socioscientific efforts for removal of poverty and enlightening the vast mass of population in this country.

—A. S. W. I.
APRIL, 1984

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NOTES

STATUS OF WOMEN IN INDIA AND THE NEED FOR SOCIO-ECONOMIC CHANGES

Since the publication of the Report on the Status of Women in India in 1975, by the Ministry of Social Welfare, Government of India, little or no attempt has been made to investigate deeply into whether any changes have taken place in the real nature of the problems facing women in India and the consequences are evident to us all. Everyday the media continues to report cases of Dowry burnings, torture or of deaths, or of Rape as also other indignities on women whose status has hardly changed during the decade following the 1975 report.

It is surprising how persistent these problems are when one takes into consideration the fact that much Legislation has been initiated or amended regarding these same problems during the last 10 years, whether

these be in connection with Dowry, or Rape, or in some cases with laws concerning Marriage or Divorce. If the number of amendments connected with Dowry alone are considered, it would appear that all the lacunae in this area has been dealt with. But, the atrocities on women in this connection remains unchanged and it seems therefore that the amended laws have failed to restrain these offences or to fill the lacuna. A similar observation may be made concerning the laws in relation to Rape. Not only have these become, in most cases cognisable offences, with stringent punishment for offenders amounting to a maximum sentence of life imprisonment for the crime—yet the offences continue and very often the offender is not even apprehended.

What then are the reasons for this static

state of affairs ? The main cause seems to be that problems concerning status, position and treatment of women have been taken up in isolation from the overall prevalent socio-economic conditions in India. Taken in its proper context these must be placed in the background of society a hide-bound society with problems of religious bigotry, caste prejudices, unemployment, illiteracy, social prejudices, not to mention the population explosion'. To this has to be added the fact that it is also unquestionably, a male dominated society.

Thus when we consider the relevance of eg the laws related to Dowry against the background of a vast number of illiterate village women in the main, dependent on their parents in general and regarded as a "burden", to be moved from the parental shoulders to that of the in-laws because of a necessary socio-religious obligation such as eg "Kanya Dai" among conservative Hindus, is it surprising that the women do not refuse marriage even where Dowry is a necessary condition ? Infact she is in no position to refuse, and may quite often feel she will be gaining an element of freedom through becoming a "married" woman !" Thus it is the social stigma attached to unmarried women that is primarily responsible for Indian women accepting the married status, under any conditions whatsoever.

It is a known fact that in general the behaviour and attitudes of men and women to each other, or relationship through other considerations, will be conditioned by the socio-economic environment in which they live. For many of them, recent laws concerning these socio-economic institutions are extraneous against their back-ground. It is only

at the educated level of society that we find appreciation of the fact that development of human relationship is the main aim of social patterns, and that legislations provide the required authority to protect the weaker sections of society.

Again we are told repeatedly that men and women are equal because our constitution has so decreed. But actually we all know this is far from the truth and this will not materialize until women are equal with men in the spheres of education and employment. As far as education is concerned we find the female child becomes a dropout after primary schooling as she has to share the socio-economic burden of the family, sharing as she does the household chores with the mother, or in looking after the younger siblings. So inspite of extensive incentives given by government the female child often does not attend school after the primary level. Secondly, as far as employment is concerned, although in some states there is a growth rate in female work participation, the overall figure for India is discouraging. During the 20 years from 1960-1980, in most countries female participation in employment rose, from about 45% in 1960 to more than 52% in 1980. This was striking in Scandinavian countries as also in Canada where participation was 32% in 1960 while in 1980 it rose to 57.3%. In the Federal Republic of Germany the % remained at 49.3 over the 20 years while it fell in both Japan and Austria (ILO Bulletin). In India the total percentage (organised sector) of female workers was 13.99, non-working population of females was 80.23 while that of men was 51.62 and 47.35% in 1981 (in lakhs) in the same Categories (India 1984). While male participation in the develo-

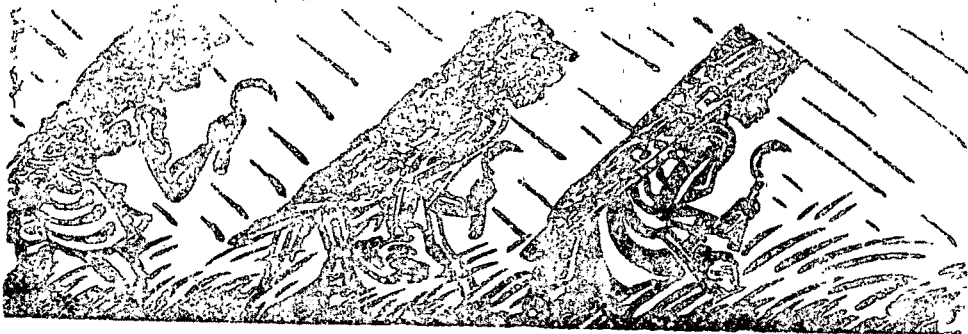
ped world dropped from 93.7% in 1960 to 85.5% in 1980 (ILO Bulletin), in India the male participation rose slightly in the same period while female participation fell.

Unfortunately womens liberation movements, specially those aiming at improving the status of Indian women, are of comparatively recent origin and are still confined mainly to restricted numbers of educated women of the upper and middle classes in urban areas. Even those organisations involved in social work (which are of greater vintage), can hardly be called "mass supported" as these too are led by small groups of educated women, mostly from the affluent sections of society living in urban areas. Quite often their aims merge and their objectives coincide, but in almost all cases, it is obvious that the majority of Indian women are not yet involved with either of

these groups.

Thus, until the womens movements operate primarily in areas where mass support will be available, no changes in the existing status of women should be expected. Laws by themselves are pointless and cannot change social patterns of behaviour. Only society itself can generate these fundamental changes from within although the womens organisations, Government and other bodies may help to arouse awareness of the need for changes.

In conclusion we may observe that only by helping to educate, provide employment and reach the rural base of society can we hope to achieve any concrete changes in the position of women in Indian Society. Only then can we hope that the atrocities on women will cease to be perpetrated, and their status will improve.



REPRINT

AN EARLY CHAPTER OF THE PRESS IN BENGAL BRAJENDRANATH BANERJI

The first English Newspaper printed in India was Hickey's *Bengal Gazette* which commenced publication on 29th January, 1780. It had a short life and was suppressed by Warren Hastings for the offence of publishing libels on his wife and other persons. Then followed the *India Gazette*, the *Calcutta Gazette*, the *Bengal Harkaru* and some other journals. Most of these papers were considered by the Government to be violent in manner and scurrilous in tone, and Lord Wellesley found it necessary to restrict the libertinism of the Press by introducing certain regulations and creating a censorship (13th May, 1799). His successors made the rules imposed on the editors still more stringent. Then came Lord Hastings, a man of very liberal views, who abolished the censorship (19th August, 1818) and only laid down some general rules for the guidance of the editors.

The honour of being the first published Bengali Newspaper belongs to the *Samachar Darpan*, a weekly, which was ushered into existence by the Serampur Mission on 23rd May, 1818. Lord Hastings' liberal orders, however, tempted several newspapers, both English and vernacular, to appear in Calcutta. The *Sambad Kaumudi*, a Bengali weekly, conducted entirely by Indians, appeared on 4th December, 1821. Ram Mohan Roy was one its promoters. The *Mirat-ul-Akhbar*, a Persian weekly, made its appearance early in 1822 under his editorship. In 1822 there were four vernacular newspapers (all weeklies), published in Calcutta, two in Bengali and two in Persian, viz :

The *Sambad Kaumudi*,
Samachar Chandrika,
Jam-i-Jahan Numa,
and *Mirat-ul-Akhbar*.

But the Press in Bengal enjoyed this spell of freedom for a very short time. Mr. James Silk Buckingham, the editor of the *Calcutta Journal*, published articles, which the Government thought to be of an offensive and mischievous character. He was repeatedly warned and at last deported; and the Government finally contemplated the reimposition of rules for shackling the Press. On 10th October, 1822 Mr. W.B. Bayley delivered in the Calcutta Council a lengthy Minute regarding the tendency of the Native Press. This Minute, which is reproduced below is an important and hitherto unpublished document and discloses many interesting facts. It will be seen from it that even the Vernacular Press did not enjoy a higher reputation than the English. It also gives full details about Ram Mohan Roy's *Mirat-ul-Akhbar* and tells us about the "objectionable" nature of some of its articles.

"The subject which has been brought under the notice of the Board in Mr. Adam's Minute of the 14th August demands in my opinion the most serious consideration.

"Mr. Adam has very fully discussed the important question of the freedom of the Press in its application to the present state of society in this country; he has stated his conviction that the licence recently claimed and exercised in this respect has tended to

weaken the proper influence of the Government and to excite much discontent and insubordination without any compensating benefit, and he has suggested that attention of the authorities at home be drawn to the subject, in order that they may determine whether any steps should be taken to procure an Act of the Legislature vesting the Governments in India with sufficient power to restrain the abuses of the Press, and to correct the evils which are to be anticipated from its continued and increasing licentiousness.

"In the view which Mr. Adam has taken of this important subject I entirely concur, and I regret that he has abstained from discussing that branch of the question which relates to the Native Press.

"Feeling however as I do that the latter may be converted in to an engine of the most serious mischief, I shall submit to the Board some brief remarks on the recent establishment in Calcutta of newspapers in the Native languages, and shall state the grounds on which I consider it essential that the Government should be vested with legal power to control the excesses of the Native as well as of the European Press.

"Previously, however, to entering upon that topic, I propose, with reference to the publication which more immediately led to Mr. Adam's Minute, to advert to the circumstances under which Mr. Jameson's appointment to the office of Superintendent of the School for Native Doctors took place, and also to notice some other points connected with the general question.

"The outline of the plan of the School for Native Doctors was originally drawn up by Mr. A. Russell, an officiating member of the Medical Board, whose zeal for the interests of the Medical Department, whose long and

very able services under this Government and whose honourable character, both in his private and professional life, are well known to every Member of the Board.

"Warmly interested as Mr. Russell was in the adoption and success of his plan, he felt persuaded that it would end in disappointment unless the officer who might be selected to superintend the institution in the first instance should possess qualifications for the task of no ordinary description.

"I can personally speak to the anxious consideration with which Mr. Russell weighed the character and qualifications of the Members of the Medical branch of the Service, and of the conscientious motives by which he was actuated in ultimately suggesting Mr. Jameson as the individual who in his judgement was best fitted for the task. I am persuaded that the Government concurring in opinion with the Medical Board as to the qualifications of Mr. Jameson, selected that officer with an exclusive view to the public interests. With these impressions I naturally regard the publication in the *Calcutta Journal* more immediately under consideration as in the highest degree objectionable and improper.

"It not only contains a gross attack on the professional and official character of a very honourable and distinguished servant of this Government but as it appears to me substantially charges the Supreme Government with a violation of its duty, and reflects upon its proceedings in a manner neither consistent with decency nor with truth.

"I shall not however dwell on the conduct of the editor of the Journal on this or an other occasions, as I earnestly trust that the measure adopted by the Governor-General in Council on the 5th ultimo will

be effectual in restraining further licentiousness on Mr. Buckingham's part. If it should not, the consequent infliction of the threatened penalty will be deemed by every sober minded man acquainted with this country as a proceeding fully justified by all that has past and indispensable to the maintenance of the dignity and authority of the Government.

"The motive which influenced Government in removing the censorship is justly stated by the Governor-General in his Minute, but as the actual circumstances which immediately led to the resolution are not upon record. I shall, I trust, be excused for briefly noticing them in this place.

"The control exercised by the Chief Secretary to Government in revising the news papers previously to their publication had existed ever since the year 1799. It was established during the administration of Lord Wellesley and the rules which were prescribed for the conduct of the editors of newspapers and for the guidance of the Chief Secretary are inserted in the margin."

RULES FOR THE EDITORS

- 1st. Every printer of a newspaper to print his name at the bottom of the paper.
- 2nd. Every editor and proprietor of a paper to deliver in his name and place of abode to the Secretary to Government.
- 3rd. No paper to be published on a Sunday.
- 4th. No paper to be published at all until it shall have been previously inspected by the Secretary to the Government or by a person authorized by him for that purpose.

- 5th. The penalty for offending against any of the above regulations to be immediate embarkation for Europe.

RULES FOR THE SECRETARY

- 1st. To prevent the publication of all observations on the state of public credit, or the revenues, or the finances of the Company.
- 2nd. All observations respecting the embarkation of Troops Stores, or Specie or respecting any Naval or Military preparation whatever.
- 3rd. All intelligence respecting the destination of any ships, or the expectation of any, whether belonging to the Company or to individuals.
- 4th. All observations with respect to the conduct of Government or any of its officers, Civil or Military Marine Commercial or Judicial.
- 5th. All private scandal or libels on individuals.
- 6th. All statements with regard to the probability of war or peace between the Company and any of the Native Powers.
- 7th. All observations tending to convey information to an enemy, or to excite alarm or commotion within the Company's territories.
- 8th. The republication of such passages from the European Newspapers, as may tend to affect the influence and credit of the British power with the Native States.

(To be continued)

GUIDED MISSILES AND MISGUIDED MEN: REFLECTIONS ON HIROSHIMA AND NAGASAKI

SEHDEV KUMAR

The means by which we live have out-distanced the ends for which we live. Our Scientific power has outrun our spiritual power. We have guided missiles and misguided men.

Martin Luther King, 1963.

July 16, 1945. In the early hours of the morning, in the vast desert at Alamogordo in New Mexico, USA, the first ever Atom bomb, ironically named the *Trinity*, was being tested. It was the fruit of four years of work of Manhattan Project under the stewardship of the brilliant physicist Robert J. Oppenheimer and General Groves. No medieval cathedral, no pyramids, no movement of armies across the plains and the mountains, ever matched in scientific prowess, and commitment of men and state resources on such a grand scale as the Manhattan Project commanded. More than 120,000 scientists, engineers, mathematicians and others had set off in mid 1941, with an unlimited budget, to create the 'Ultimate' weapon of destruction—the Atom Bomb.

The initial impetus and thrust for A—bomb came not from the army, nor from the politicians, but, ironically, from the noblest of man among the scientists, Albert Einstein. For years, as a Jew and the most eminent scientist of all times, Einstein had been hounded out of Germany by the Nazis. For

years, as a staunch pacifist, he had traveled all over the world pleading for peace. He had even written to Sigmund Freud asking him to apply his psychology to control man's "psychosis of hate and destructiveness". In mid 30's Einstein had made USA his home, venerated by all but understood by few. On August 2, 1939, on the behest of two of his very esteemed colleagues, Leo Szilard and Eugene Wigner—both from Hungary—Einstein wrote to President Roosevelt acquainting him with the possibility of a new and unprecedented source of energy from the atom. He cautioned that Hitler's scientists—many of whom were internationally renowned—may already be tapping such energy for Atom bomb. Einstein urged the President to be alert and to undertake the making of such a bomb in America.

Soon after Einstein's letter, the war in Europe broke out, and many of the great physicists who had fled fascist Germany, Italy or Hungary, and had come to the US, now feared the worst. So when Einstein's letter was finally brought to the President's

attention, the die was cast with one of the most pithy statements in the history of decision-making. Summoning his secretary, General Edwin ('Pa') Watson, the President commanded; "Pa: This requires action."

The initial action was minimal, but it led the way to real action two years later when the Manhattan Project was started in Los Alamos in New Mexico. In the field of Atomic Physics in 1940, there was not a physicist or mathematician of repute in America who was not drafted for the Project. Such brain power had never met before in one place, in the whole history of man, to face the most challenging of tasks: the making of the Bomb.

And now, four years later, perched on a 100-ft high steel tower, the *Trinity* was ready to be tested. Oppenheimer, Groves—scientists, engineers, generals had gathered at a distance of 20 miles to watch the greatest spectacle on earth. "Will it be a dud?" they wondered. Will it work? What will be its real power? They took bets; their hearts beat like never before.

At 5 : 30 ; 45 in the morning, it exploded, First the light—so dazzling that it could have been seen from another planet—and then a thundering roll which echoed from the distant mountains.

There was gasp of elation. People jumped with joy.

But it was very short lived.

Oppenheimer, an occasional student of Sanskrit, recalled lines from the *Bhagavad Gita*: "Brighter than a thousand suns...I am become death, the destroyer of worlds."

The 100-ft steel tower had disappeared into thin air.

Kenneth Bainbridge, a Harvard physicist and commander of the Trinity test, uttered within sixty seconds of the explosion: "Now we're all sons-of-bitches".

The power released by the explosion was 50-100 times more than the wildest guesses the most brilliant scientists had made, based on their mathematical calculations. The success of the bomb, after the initial euphoria, created a limp and gloomy silence, "each of us groping to understand what we had witnessed"; they drank the bottle of Scotch in a mood of profound uncertainty, of 'now what:'

Jim Tuck, a British physicist from Manchester, who had all along rejoiced being in the company of great scientists of the world in Los Alamos, kept asking, again and again, half to himself, half to others:

"What have we done?...What have we done?"

ii

Early on in the War, it had become clear to Allied Intelligence that Hitler's scientists were not engaged in making an A-bomb. Physicist Samuel Goudsmit, whose father and blind mother had been cremated by the Nazis in Holland, was a member of the intelligent unit of the Manhattan Project. His task was to uncover any German attempts at making the Atom bomb. In 1945, as Goudsmit followed advancing Allied forces into Germany, it became evident to him beyond any doubt that

the German scientists had not even toyed with the idea of the Bomb. "Isn't it wonderful," Goudsmit remarked to one of his associates in the Manhattan Project "that the Germans have no Atom Bomb? Now we don't have to use ours." His colleague, a career military man, responded instinctively: "Of course, you don't understand, Sam, that if we *have* such a weapon, we are going to use it."²

Indeed, after the success of the Trinity had been established, General Groves and others, who had worked so hard on the creation of the Bomb, hoped and prayed that Japan the Enemy-does not surrender before America gets the opportunity of using the Bomb. Though the Generals were very clear that the Bomb must be used, the scientists themselves, even before the test, were quite divided about its use. Some had suggested that the Japanese be observers invited to witness the test; others wanted a warning issued to the enemy about their new and ultimate weapon. In a document that bore the signatures of 76 scientists-amongst them Einstein, Bohr, Szilard, Franck-attempts were made to impress upon President Truman and US Secretary of war, Stimson, the true nature of the monster that had been created at Los Alamos. The document said unambiguously that "a nation which sets the precedent of using these newly liberated forces of nature for purposes of destruction has to bear the responsibility of opening the door to an era of devastation on an unimaginable scale."³

However, such pleas were given little attention, if any. On July 26, 1945, the Potsdam Proclamation, made on behalf of President Truman, Prime Minister Churchill

and Chiang Kaishek, demanded a complete and unconditional surrender from Japan, or "an utter devastation of Japanese homeland." There was no mention in the Proclamation of the Bomb. Churchill wrote of Potsdam :

"...the decision whether or not to use the atomic bomb to compel the surrender of Japan was never an issue. There was unanimous, automatic, unquestioned agreement around our table; nor did I ever hear the slightest suggestion that we should do otherwise."⁴

President Truman himself said it as much :

"The final decision of where and when to use the atomic bomb was up to me. Let there be no mistake about it. I regarded the bomb as a military weapon and never had any doubt that it should be used."⁵

In July 1945, after the Trinity test, there were two Atom bombs in the American nuclear arsenal. Billions of dollars, and four years of relentless work had gone into making them; the military believed that they couldn't possibly be left unused. "If we didn't use them," General Groves said later, "there was no way the American public would have pardoned us."

On August 6, 1945, at 8 : 15 AM, a B-29 bomber, named *Enola Gay*, after the mother of the pilot, dropped the Atom bomb on the city of Hiroshima. The bomb was christened 'Little Boy'. Through some cosmic parody of names and symbols, the devil had delivered a monster of a gift to 315,000 inhabitants of the city. On August

9. 1945, another bomb, called 'Fat Man'—probably in honour of Churchill who had just lost the elections in Britain—was dropped over Nagasaki: the name of its carrier was 'The Great Artist'.

Both cities, Hiroshima and Nagasaki, had remained virtually unharmed during the war. They were chosen as targets primarily to ascertain the nature and the full potential of the new weapon over an urban population. Along with the bombs, to make various measurements, a number of scientific instruments were also dropped over the cities. With the second bomb, one Los Alamos scientist, Luis Alvarez had dropped a handwritten note for a Japanese physicist Professor R. Sagane, who had worked in the US before the War. It read:

"...do your utmost to stop the destruction and waste of life which can only result in the total annihilation of all your cities if continued. As scientists, we deplore the use to which a beautiful discovery has been put, but we assure you that unless Japan surrenders at once, this rain of atomic bombs will increase manyfold in fury."—signed 'From: Three of your former scientific colleagues during your stay in the US'.⁶

It is doubtful that Professor Sagane ever received the note; however, the next day, on August 10, Japan surrendered unconditionally.

As over a hundred thousand people lay dead in Japan, and many more writhed in such pain and suffering, as had never been known before, there were celebrations all over America. In the meantime, scientists debated with each other about the ethics of

it all, and wondered if they had unwittingly become mere pawns in some incidious chess game of politics, which they understood little. Some of them felt guilty, some ashamed; some duped and horrible. "The physicists have known sin", Oppenheimer was to say later. "We were all aware of the fact that in one way or another we were intervening explicitly and heavy-handedly in the course of human history; that is not for a physicist a natural professional activity."⁷

All over the world the scientists, particularly the nuclear physicists, became a subject of great derision and also of great adoration. In England, to the warm applause of his large audience, one distinguished professor asked:

"Will nobody ever stop the scientists? Won't somebody put them in a bag and tie them up—or into a lethal chamber before they have completed our destruction?"⁸

In schools and colleges in many countries, young students debated whether science was a blessing or a curse. Hiroshima and Nagasaki became household words, as symbols of man's worst barbarism, and as tragic victims of the unchecked power of science. With the possible exception of the poison gas in the First World War, no other laboratory product created such world-wide feeling of dismay as the two Atom bombs did.

For years the scientists were cloistered in their laboratories doing experiments or propounding theories which few people understood, or even cared to. But now, overnight, the scientists had entered center-

stage of world affairs. In their defence, or as self-justification, the scientists recalled how, many decades earlier, Taoist alchemists, while searching for elixirs of love, had unknowingly discovered gunpowder. In various ways, they tried to console themselves, but consolation would not come easy to them; their conscience, as in *King Richard III*, "hath a thousand several tongues.

And every tongue brings in a several tale,

And every tale condemns me for a villain."

At the sametime however, from the men in high positions, there was no lack of adoration for the scientists. They called them 'Titans', and 'harbingers of a new world', and compared them to Prometheus, who had stolen fire from the gods and brought it to the earth: "Suddenly physicists were exhibited as lions at Washington tea parties, "said physicist Samuel Allison."... they were invited to conventions of social scientists, where their opinions on society were respectfully listened to by life-long experts in the field, attended conventions of religious orders and discoursed on theology, were asked to endorse plans for world government, and to give simplified lectures on the nucleus to Congressional committees."19

In the months that followed the tragedy of Hiroshima and Nagasaki, both adoration and revulsion on such grand scale, were utterly new experiences for the scientists as a group. What was more, their close brush with inner circles of political power, and unlimited research facilities and funds at the Manhattan Project, had an incredible

transforming influence on their self-image as scientists. Until 1930's, America's contribution to world science was relatively insignificant, Instead Cambridge, Gottingen, Paris drew great minds in science. In these centers of learning, practical men of science created apparatus for their experiments on a glass-blowing bench, with soldering iron—When in 1932, Cockcroft and Walton bombarded lithium with protons and artificially 'Split' the atom for the first time, the apparatus cost some £500. The amount seemed somewhat of a scandal to many scientists particularly to the great British physicist Rutherford who had made his major discoveries "coaxed from pink-string and sealing wax constructions" costing only a few pounds.¹⁰ In America, however, with their cyclotrons and linear accelerators, by late 30's, research in physics was already becoming a very expensive business. The Manhattan Project made scientific research glamorous, "a sexy affair", as one scientist put it. Even as some of the scientists fretted and fumed about their role in creating a monster, the temptations to think big—with big instruments, big money, big energy, as atomic power promised, and with big scientists—were far too alluring to be abandoned on some moralistic grounds. Many years after the war, Robert Oppenheimer referred to it as the lure of 'the technically sweet'. He said;

"When you see something that is technically sweet, you go ahead and do it and you argue about what to do about it only after you have had your technical success. That is the way it was with the atomic bomb."11

Dismissing the moral qualms of some of his colleagues, the great Italian physicist Enrico Fermi—who by establishing con-

trolled chain reaction, had broken new grounds for the making of the Bomb—had remarked once: “Don’t bother me with your moral misgivings; the thing is a beautiful piece of physics.”¹²

iii

Technology has its own in-built ethics; those who wield a hammer know the world often only by what can be struck with a hammer, and can be ‘hammered out’. In the beginning of this century, when the flying machines became a reality, *The Times* declared editorially that no civilized nation can ever think of bombarding another from the air. Today technology demands it that no nation can be considered civilized without a massive air force, and more, ready to destroy the enemy in a thousand ingenious ways.

After Hiroshima and Nagasaki, it became imperative—technologically and politically—to reach beyond the ‘ultimate weapon’. From Atom to Hydrogen bomb seemed like a natural step in the development of science. Those few who hesitated to take this next step—like Oppenheimer himself—were suspected of betraying both science and country. For most scientists, the H-bomb provided even a greater challenge—both scientific and technical—than the A-bomb did. New laboratories were to be set up, new machines built, new challenges to be created and solved. It was a new affair all over again, and it was very exciting.

In this new thrill and excitement, one cannot help detecting a certain promiscuity of the spirit. The thrill was less of knowledge and understanding, and more of

power and technology. Perhaps unwittingly science was in the process of creating a new ethics for itself. As naturalist Loren Eiseley once wrote; “Understanding sometimes leads to power, but power seldom leads to understanding”. The scientists were now discovering that their pursuit of science was also the pursuit of power. The new wars, it was obvious, were now first to be fought in the laboratories and on computer terminals. The scientist was the new hero in the brave new world; Frankenstein had suddenly metamorphosed into Dr. Strangelove—a crippled nuclear physicist in Stanley Kubrick’s celebrated film, who thought nothing of the annihilation of a million people. Only now, looking back, one can see how the Manhattan Project had so quietly and surreptitiously injected a mechanical worm in the heart of science. Science became so machine-based; its study of matter so matter-of-fact that scientists began to appear as mere extensions of their tools, rather than the other way around. The glorious era which had placed the scientists amongst the gods was coming to an end. A Newton, a Galileo, a Mendel, a Darwin, an Einstein or a Bohr had become very threatened species, some even extinct. Science was now a career rather than an evocation; more than anything else, it provided security and status, rather than the restlessness of a man who sets out to seek the truth. All over the world, in the Soviet Union as much as in America, the scientists and the students of science and technology tended to become ‘reactionary’. In one word, science had become the Establishment.

German physicist Werner Heisenberg, the enunciator of the famous principle of Uncertainty, expressed it very eloquently in one

of his lectures :

"Dedication to the machine makes us tend to act in a machine—like manner. Whoever has a machine heart loses his simplicity. Whoever loses his simplicity becomes uncertain in the impulses of his spirit. Uncertainty in the impulses of the spirit is something that is incompatible with truth."13

In America, as a new shuffle and commitment of sensibilities was becoming apparent, the new heroes began to emerge, of which Edward Teller and Johnny von Neumann were the most prominent. These new heroes were brilliant and incisive, of course, but they all suffered little from moral qualms, and had easy and charming access to centers of political and industrial power. It was these new men who made H—bomb their baby, and they weren't going to let anybody abort it.

As it happened, in August 1949, a mere four years after the American A—bomb, the Russians exploded a similar bomb. The Cold War became red hot now ; the question in America was no longer whether H—bomb should be built, but whether it *can* be built. Such rare and impassioned pleas against the H—bomb as the following by Hans. Bethe in April 1950, were no more than a whisper in the wilderness.:

"If we fight a war and win it with H-bombs, what history will remember is not the ideals we were fighting for but the methods we used to accomplish them. These methods will be compared to the warfare of Genghis Khan, who ruthlessly killed every last inhabitant of Persia."14

Bethe argued for international control of atomic weapons and for the outlawing of the 'greatest menace to civilisation, the hydrogen bomb.'

But such were the imperatives of technology, the pull of big science, and the real and imagined fears of the enemy, that within three months of his plea, Bethe too joined Edward Teller in helping to create 'the greatest menace to mankind, the hydrogen bomb.'

iv

There is a story told about a young scientist in 1950 in Los Alamos. Once walking down a quiet street, he exuded such nobility and radiance as one associates with the sages ; he seemed lost in the world of harmonies. He said later that he was in fact absorbed in the solution of certain differential equations that were essential in the making of H-bomb.15

Here was a man who, in his personal life, would perhaps not hurt a fly. But the imperatives of new science had transformed him as a human being. He had refused to look at pictures of blood and gore in Hiroshima and Nagasaki. He had even declined an invitation to visit the two cities, to see the destruction himself. He said that as a scientist it was none of his business.

Increasingly it has become difficult for all of us—whether we are scientists or not—to know clearly what is our business. On the face of it, appears that war and the devastation it brings with it—ought to be everybody's business, as also life, justice, freedom etc. And those amongst us who leave

greater marks in these areas than others, in turn become the business of everybody.

Today the bombs used at Hiroshima and Nagasaki seem like fire-crackers; to have regarded them once as the ultimate weapon appears now as some mockery of the genius of man and his relentless hunger for new inventions. In the sea, over the land, in the sky and beyond, everywhere, the two super powers now have such powers of devastation that they can destroy all life on earth several times over. And yet the search for the ultimate weapon goes on and on. With the current defence budget for the world for \$800 billions, every man, woman and child is being defended against the 'enemy' with an annual expenditure of \$175 a year. That amount is more than is available to a large number of people in the world in a year for food, clothing, water, education, housing and health care, all put together.

Cheap political rhetoric aside of whatever ideological colour there are voices all over the world that are beginning to ask; "Who is the enemy?"

Some think it is human nature itself, that "psychosis of violence and destructiveness" as Einstein put it, is intrinsic to man. Some regard it as an inevitable outcome of the military industrial complex, that President Eisenhower suggested in 1961, prevailed in America. Some others see the enemy in communism and its world-wide intentions and designs. There even have been serious suggestions that wars and violence are propagated by men, who regard them as proper and valiant male activity. It has been argued that by assuming the persona of mother 'Enola Gay', the A-bomb 'Little Boy' was delivered by the collective ego of the male

scientists. The 'thrusts' into space; piercing explosive power of warheads and missiles may be, it is said, latent expressions of the sexuality of men—and their need for assertion, and their fear of impotence. As early as 2500 years ago, Aristophanes recognised this in his play *Lysistrata*. The women of the republic in the play decided that their men cannot be allowed to have both—war and love. They issued an ultimatum to their warring men; Either make love or war: Not both." In the play, men chose love and abandoned war. But then perhaps it was only a writer's fancy! Once the alchemists warned their followers not to allow into their laboratories those who tried to use the mysteries of their knowledge for gaining power over others. Today some half of the world's scientists and technologists work in war-related factories and industries.

The military—industrial complex now has widened its net; with the A-bomb increasingly, it has also become a scientific and technological complex. STAR wars, Neutron bombs and alike are the new technical kicks that scientists need for their professional survival. It is the great legacy of the A-bomb that war has become an addiction, not only for the generals and the industrialists, but also for the brightest men and women in science.

Till 1950, who could have imagined that USA and USSR—the two countries which have blazed new and quite extraordinary (though different) trails in human civilisation—would both be equally zealous 'Merchants of Death', exporting the most devastating weapons of death to all countries however poor and famished?

It is true that since the last Great war there has not been another in Europe, but in the past 40 years there have been wars aplenty, killing over 60 million people. These wars have been fueled as much by the blinding hatred between the groups as by the weapons manufactured by the civilised nations at a relentless pace.

In all this, still, it is not clear who is the enemy, and who is the villain of peace. Like Martin Luther King, Einstein too believed that scientific explorations need to be guided by certain higher goals than mere technical virtuosity. He pleaded for a sense of awe and mystery, that recognises a fundamental reverence for all things—the animate and the inanimate—in the universe. He thought of this sense as true religion. He said: "Science without religion is blind; religion without science is lame." Hiroshima and Nagasaki are gravestones in the history of science, where the scientists, in the words of Oppenheimer, "did the devil's work."

In the past forty years, the work that the scientists have done, and continue to do without much protest, will make any devil squirm with envy. The scientists have done gods' work too, no doubt, but that work is often eclipsed and invariably threatened by fears of annihilation that now looms all over the world.

Though optimism these days seems often unwarranted, it may still be worthwhile to remember the words of one of the noblest of scientist—thinkers of our times, Teilhard de Chardin:

"Some day, after mastering the winds, the waves, the tides and gravity, we shall

harness the energies of love; and then for the second time in the history of the world, Man will have discovered fire."

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TECHNOLOGICAL INTERDEPENDENCE BETWEEN AGRICULTURE AND INDUSTRY IN ECONOMIC DEVELOPMENT

Dr. B. R. S. GUPTA

At no previous juncture in the history of our country have we been more aware than now of the potential resources, both physical and human, in the rural areas of our country. The development strategies that are being pursued however do not seem to be formulated along the correct track. The process of economic growth, as unfolded in the last Five Year plan, has multiplied the problems by making the rich richer and the poor poorer. Affluence and technological advancement has on the one hand resulted in the improvement of the quality of life for people in some regions while on the other, they have polluted the environment, wasted resources and generated fear and uncertainty regarding the future of basic human values.

An integrated area of approach is indeed the sine qua non of any programme of planned economic development of the rural areas. The main objective is to take an integrated view of investments, be it of capital, skills or labour, so that economic activities

dovetail into each other. Pandit Jawaharlal Nehru, our First Prime Minister, had explained to Parliament in 1952 the importance of agriculture in the following words :—

‘If our agricultural foundation is not strong then the industry we seek to build will not have a strong basis either. Apart from that, if our food front cracks up, everything else will crack up too. Therefore, we dare not weaken our food front. If our agriculture becomes strongly entrenched, as we hope it will then it will be relatively easy for us to progress more rapidly on the industrial—front.

Ours is a predominantly agricultural country and rural development should be given top priority. We have to focus all our attention on the villages and build up infrastructural facilities in the rural—areas for developing village industries. Our rural folk are hard working and sincere, but they are not occupied throughout the year, as—agricultural operations last only for a short duration every year. Hence they migrate to urban areas, in search of jobs the rest of the year. With this migration of people from the rural areas, the cities get congested and agricultural operations suffer. Hence, the Government’s primary aim should be to arrest such migration of rural people to urban areas by developing the rural areas, and villagers should be given gainful employment in their own areas after the agricultural operations are over. Commercial banks are contributing a lot towards the development of rural areas by financing farm-based activities like dairy, poultry, bee-keeping, sericulture, as also occupations like blacksmithing, carpentry, matweaving. They are also financing rural co-operative institutions,

In this context, I feel that the planning Commission should concentrate more on developing the infrastructure in rural areas in a phased manner to give a fillip to the rural economy. Without rapid transformation of the rural economy along co-operative lines, the gap in the productivity incomes and growth opportunity between rural and urban areas will inevitably grow. A co-operative rural economy, including co-operative farming and land management is, therefore, a social and economic necessity for India.

World Food situation getting worse :

Needless to add, India is perhaps the one low-income country that has acquired the capability to export foodgrain. Still many Indians cannot afford what they need for an adequate diet. The world food situation is not improving. In fact, the trend is disheartening in the light of the tremendous efforts made to reduce malnutrition during the last 35 years. Between 1974-79, North America and Oceania were the only parts of the world which were able to export grain. In the light of the population growth and rising food and energy prices, there is no prospect of many other poor nations ever attaining self-sufficiency in feeding their own people. Particularly hard-hit with food-shortages has been Africa. Even doubling grain production has not eased severe malnutrition. Food deficits are also reported in Latin America, with imports increasing tenfold between 1974-1979. The figures represent only the amount of grain which the poorer nations could afford to purchase. So, the situation may be even worse than has been officially indicated. One may wonder how long the United

States will be able to continue to be the world's chief food supplier when virtually all the farmlands of that country are already under cultivation. It should be noted that the world's population is growing by approximately 78 million a year but only 24 nations produce enough food to allow them to export grain. It is said that 127 countries imported grain in 1979, according to figures included in the latest population estimation issued by a research organisation.

Increased Farm Output : Inter-disciplinary Approach Vital :

The eminent Noble laureate DR. Norman F. Borlaug declared that an inter-disciplinary approach is essential for increased agricultural productivity in developing countries like India. Most of the increases in the world food output have to come from raising yield per acre. It is only in certain areas such as Central Africa that scope exists for opening up new lands for cultivation. It is not sufficient merely to have variety in food grains with high genetic potential. It is also essential to restore facility to the soil in the most economic way. This is possible by utilising chemical and organic fertilisers separately or in a combined fashion. Similarly, it is essential to eliminate pests and diseases. There is a need to plan in the right way for raising agricultural output as high yielding varieties need delicate handling in order to achieve their full potential. Similarly, other inputs like seeds have to be handled properly, in order to yield good results. There is also a need to dispel theories maintaining oceans are vast tracts containing untold quantities of food for consumption by the world population. In fact oceans have

been over-harvested after World War II and the increase in the yields from the seas are much slower now than previously. Most of the food will therefore continue to come from land sources in the next few decades. In the past the solution to repeated famines was opening up more land for cultivation. Today, concern at various quarters have been expressed over the growing fragmentation of agricultural holdings in developing countries. The problem now is to find a way to make the conversion to industrialisation so that more people are withdrawn from the land to commerce and industry.

There is a very close interdependence between agriculture and industry. Nearly 2/3rd of industry is agro-based and is dependent on agriculture directly or indirectly. Besides, industry provides all important inputs for agricultural operations, fertilisers, agricultural implements, machinery for post-harvest operations, pesticides etc. Therefore, the prosperity of the industrial and economic development of the country are closely interlinked. It is now recognised that development is not merely the provision of opportunities for resource development in the light of appropriate science and technology but also their actual utilisation and therefore, the creation of necessary facilities for such utilisation. It would not be out of place to mention here that development is an inter-disciplinary concept, which is no longer the exclusive concern of professional economists, scientists or technologists. Increase in agricultural output and improvement in its productivity are crucial factors for the economic prosperity of the country which consequently boosts up the industrial economy and thus there is an imperative need for productivity consciousness both at

micro and macro levels.

Three pronged approach vital for productivity :

A popular scientific and behavioural approach is essential for increasing productivity. The popular approach is to appeal to the common man by generating productivity consciousness for absorption and acceptance of productivity ideas. The scientific approach is to achieve effective deployment for resources for incorporation and application of productivity techniques, methods and processes and the behavioural approach is to reach the minds of the workers through attitudinal motivational and behavioural changes.

The business community has an important role to play in transferring new and appropriate techniques to the rural areas. Simple mechanical aide that could substitute manual work should be devised and existing tools and techniques should be suitably altered to improve efficiency. Much of these improvements would have a multiplier effect on the overall productivity of the village economy. Business communities and industrial houses should draw time-bound and result-oriented programmes which could bring about a shift to new areas-Adoption of villages by industries has been frequently mentioned as a method of helping agricultural development. Industries have the required resources as well as the technical and managerial expertise to carry out rural development programmes, but what is needed most is the will to do these things. Industrial houses should set up in their organisations, regular cells or department headed by the top managers and build up cadres of trained village workers to man

these departments. The role of industry in the integrated rural development can be thought of in the following perspectives ;

- 1-For such industries which manufacture agricultural inputs, involvement in the improvement of agricultural productivity in the rural areas.

- 2-For big industries producing capital goods, involvement in creation of ancilliary units appropriate to the rural production ;

- 3-Industries producing consumer goods can set up distribution points to provide marketing facilities with a view to market their own products as well as to provide marketing facilities to the products of the rural sector-

- 4-Industrial and commercial houses can provide the management-inputs for setting up small and cottage industries.

- 5.Industrial and commercial houses can take up community development programmes in the villages with particular reference to the education and health programmes.

- 6-The big industrial houses can think in terms of setting up decentralised units in the rural areas with a view to generate more employment and then participate in social and economic programmes.

It is, however, felt that association of industrial and commercial houses should not be in terms of compartmental programmes. After all, such houses have sufficient resources of expertise in the planning, management and execution which can be utilised for the development of the rural masses. It has been repeatedly stressed that it is not the lack of the resources which is the bane

of rural poverty, it is the rural entrepreneurship, talent for management and a sense of application which is lacking. The industrial and commercial houses need not feel hesitant to plunge into this task for want of resources or with the apprehension that large outlays will be required for such participation in the programme of rural development. There are institutional resources which will provide necessary funds. There is the government which is committed to divert the major part of its resources for creating gainful opportunities for the unemployed masses inhabiting the rural areas.

Village Adoption Scheme for Growth :

At present many industries are interested in entering the field of rural development. Certain guidelines are essential in this regard. The flexibility of approach and programmes is necessary in view of the wide disparities of economic standards prevailing in the villages depending upon their location, resources and agro-economic conditions. It is essential that industrial and commercial houses enter the field of rural development in collaboration with banking institutions, preferably a nationalised bank or a co-operative bank. It will also perhaps be advantageous if the industry appoints one *extension officer* preferably in the field of agricultural extension or community health who will be their contact-man in the village. As regards the election of villages, an economic, agro-climatic and demographic survey of the village should be carried out quickly with the assistance of the bank officials. It will be worthwhile to emphasise that the selected village should be within a reasonable distance from the area of opera-

tion of the industry and also not more than 15 or 20 kilometres from one of the branch offices of the collaborating bank. Preferably the village should have an all-weather road to the bank office and to the concerned industrial house. The size of the village should be in consonance with the volume of effort intended to be put in for its development. If it is a large house, it may select a group of villages and where such effort is to be limited, only a small village or a hamlet should be selected. During the survey, efforts may be made to identify local leaders and to constitute a Village Development Council involving the identified leaders as well as personnel from the industry and the collaborating bank. On the basis of the survey reports, a balanced Socio-Economic Development Programme may be prepared in consultation with the Development Council. The main objective will be to improve production in agriculture and allied sectors in rural and cottage industries in order to reduce unemployment. The plan will be for each individual family with a view to optimise the return from its resources. It is necessary that the total capital and the short-term requirements for implementing the Plan is worked out and its economic viability is authenticated by the banking experts. It is essential to take into consideration the views of the community as well as the family in drawing out the Plans and plan priorities. The implementation of Plans should be properly phased and made time-bound. Individual Plans should be made available to the family concerned and the Community Plans to the Panchayats and the government agencies. A proper co-ordination of all agencies involved in the village development is crucial to the success of the Plan.

As regards the personnel in the adopted village, the industrial or commercial houses should entrust an appropriate officer to take care of the developmental activities. The officer should be assisted by a whole-time worker selected from the area around the village so that he can speak the local language/dialect and is well conversant with the topography, customs and the basic needs of the area. He will serve as a contact-man with the local community for the purpose of arranging meetings, discussion groups and will also provide the local expertise. However, it will be necessary that both these persons should be trained by the individual house under an apprenticeship scheme for carrying out extension activities efficiently amongst the rural people. The community worker should be able to stay in the villages and the officer should be able to visit as often as possible.

Direct Assistance by Industrial and Commercial Houses :

In implementation of the Plans, certain assistance will have to be rendered by the Industrial and the Commercial houses who have adopted villages. These fields of direct responsibility may be summarised as follows :—

1-Providing training facilities to the unemployed under an apprenticeship scheme with a view to reduce unemployment.

2-Carrying out extension activities with a view to ensuring that the number of school going children is increased and adult education programmes are accelerated.

3-Creating an atmosphere for successful

implementation of family welfare programmes.

4-Suggesting and holding community and social development programmes for bringing about a better state of cleanliness, hygienic conditions and greenery eg (by planting more trees) as well as eradicating social evils like dowry and unproductive expenses on ostentatious weddings and funeral rites, in the village.

5-Taking part in the activities of the village panchayats with view to activating it to perform its functions more efficiently,

6-Providing storage and marketing facilities for the produce and products of the village.

7-Providing custom service (directly or through agro-service) centres to the village particularly for the benefit of small farmers.

8-Ensuring timely and convenient supply of essential inputs (good quality seeds, chemical fertilisers, insecticides, pesticides, etc) for crop production and raw materials for the rural industries.

9-Providing transport facilities for carrying the village produce to market heads at competitive charges.

Stress on small Farms :

It is advisable that in order to carry the message of technological development to the rural areas, smaller agricultural farms should be organised at various places. Agricultural and rural construction should constitute the rudiments of our developmental planning. Agriculture should be made remunerative through proper land and water conservation

utilisation, mixed farming, animal husbandary and organisation of agro-based industries. Traditional rural artisans like blacksmiths, weavers, carpenters and potters, constitute a vast reservoir of skill and potential for increased production and additional employment. Modern technology should be utilised to improve these skills compatibly with the factor endowments and the local needs while maximising employment and should also yield optimum socio-economic benefits.

More Farm Output : Answer to Poverty .

A World Bank Development Report recently states that there is no clash of interest between emphasis on agriculture and diversification of the economy in the case of developing countries. The report states that records show that among the developing countries that have achieved rapid growth in agriculture, the great majority has also achieved rapid industrialisation and an all-round growth of the economy. Where progress has been slow in agriculture, it has also been slow in general except for oil or mineral-based economies. Countries which neglect agriculture do so at their own peril. Indeed a rapidly growing agriculture is a necessary condition for economy with structural transformation and industrialisation.

Some of the major concerns that ought to go into a policy perspective for Indian agriculture in the 80's came in for close examination from our experts in a recent symposium of the Financial Express. At the symposium, experts were unanimous in their view that despite striking progress in certain crops and regions, there is much unfinished business in the induction of a

relevant technology, building up of a rural infrastructure and above all, in the gritty problem of structural transformation that would give a spurt to the development of the poorer majority in the countryside. It is recognised that self-sufficiency in grain, achieved largely due to poor purchasing power, is fragile and even illusory.

The course of development during the last three decades has led to a structural and regional dualism that could be destabilising. Coping with the potential conflicts arising from the dualism would be a major task of the 80's.

In his J. N. Tata Memorial Lecture delivered recently in Bangalore, Dr. M. S. Swaminathan traversed some of the ground covered by the symposium, particularly in respect of choice between the energy-intensive 'super-farm' model of agricultural development and the small farm model dependent on 'scale-natural' technology. For both technological and sociological reasons, Dr. Swaminathan prefers the latter model for over-populated countries like India, with a wide diversity in agricultural endowments and constraints. Community co-operation in such areas, as common nurseries, rotational distribution of water, hared pest-control and marketing initiatives, are challenging tasks of both agricultural and social organisations. Even minimal successes in these directions could lead to the breaking down of traditional social relations, and consequently, to a more egalitarian, co-operative and just rural society. Dr. Swaminathan has been emphasising for quite some years the importance of post-harvest technology and the economic opportunities from agricultural by-products and value-added processing. This will not

only bring about a more efficient use of agricultural resources but also create a source of additional income for the farmer. Such additional income would also moderate the demand for higher prices for produce as such. Dr. Swaminathan has also emphasised the need for Diversification of employment and income opportunities from ancillary occupations. Each one of the specific ideas that he has thrown-out deserves urgent examination.

Accent on Post-harvest technology;

Though considerable progress has been made in regard to development of high-yielding varieties of wheat and use of pesticides and fertilisers, we have still to cover a lot of ground in regard to post-harvest technology, wheat being very rich in protein and having a nutritive value could be regarded as the king of cereals. Its importance as a world crop continues to increase, because it is not only nourishing but also an economical food. The role of roller flour mills is important because wheat production and products like maida, suji, atta and preparations therefrom are also in demand in the rice eating areas. The improvement of the quality of wheat products requires greater attention and also that industry must devise means to retain and improve the nutritive value of the wheat products manufactured by them. The roller flour mills have also to take into account the needs of the wheat-based industry like bakery and biscuit industry. Keeping in view, the increased demand for maida, the flour mills have to develop more sophisticated and modern technology to have optimum extraction of maida from wheat. The bakery industry should concentrate its

efforts on undertaking research with a view to evolving varieties of breeds that could be produced cheaper so that it is within the reach of the common man. The breed that was produced by most of the bakeries in the country was usually white bread made out of maida and generally too costly for the poor people, which resulted in its consumption being confined mostly to the urban areas. Agricultural experts stated that the cost of production of farm produce is very high and stressed the need for making the farm projects sector more remunerative. The farm experts laid emphasis on stepping up research and development to evolve more high-yielding varieties of seeds so as to break stagnation in production. Importance of land reforms is emphasised. Surveys of large tracts of cultivated land should be undertaken to identify their agricultural potential.

Agricultural and Farm Research :

The following are some of the immediate tasks :-

1-Basic Research :

(a) *Raising the ceiling to experimental yield :*

1-Development of genotype crops, farm animals and fish suitable for high yield management.

2-Development of high-yield-cum-high stability systems of production in all the major crops, farm animal and inland and marine fisheries.

3-Maximisation of benefits from units of soil, water and space and sunlight.

(Bio-genetics) :

1-Efficiency of conversion of different forms of 'cultural energy into food energy.

2-Total biomass production per unit of solar energy and cultural energy and partitioning of the biomass into economically beneficial pathways.

2- Applied Research :

(a) *Ecology of cultivation* : 'Soil breeding' and soil health care involving suitable blends of ameliorative measures for improving productivity in marginal soils and low-yield environments.

(b) *Environmental impact studies* of production and processing systems both in agriculture and aquaculture.

(c) *Energy Management* : Improved fertiliser and water use efficiency including the development of mean or NR-coated urea and other fertilisers suitable for high rainfall conditions ; introduction of decentralised, small, total energy packages for agricultural and other rural applications.

(d) *Economics* : Diversified and assured income in major farming systems through mixed farming and 'minimum yield guarantee' programmes ; studies on costs, returns and risks.

(e) *Employment* : Relevant mechanisation based on the dynamics of labour availability and costs and the development of labour incentive highvalue technology on the lines of hybrid cotton methodology.

3-Adaptive Research :

(a) *Size-neutrality of technology* :

Experiments designed to demonstrate that the technology in size natural with regard to the size of a farm holding and the risk-taking capacity of farmers.

Identification of the constraints causing the gap between potential and actual farm yields even at the current levels of technology :

Inter-disciplinary constraints analysis under different conditions of farm holdings and management to identify the precise set of factors (e. g., ecological, technological, socio-economic and institutional) responsible for the prevailing gap between potential and actual farm yields under small farmer conditions and getting this data fed into the field extension, priority in such studies may be given to eastern India, where the untapped production reservoir is very high (e. g. in Bihar, Orissa, West Bengal, Assam, N. E. Region and Eastern U. P. and Madhya Pradesh).

4-Extension Education :

Enlarge the network of Krishi Vigyan Kendra operational research centre and projects and organise National Communications and training centres in pulses and oilseed crops and in post-harvest technology on the lines of National Communication and Training Centre in Rice at Hyderabad. The 'lab to Land' Programme should be made an effective instrument of rapid technology transfer.

To sum up, the three arms of the research strategy should aim at :-

(a) reducing the gap between potential and actual experimental yields through relevant basic and applied research in all major farming-systems ;

(b) reducing the gap between potential and actual farm yield through appropriate packages of technology, services and public policies and :

(c) efficient energy and input management and ensuring the renewable nature of agricultural wealth through appropriate steps in ecological security.

Most of the above mentioned studies will involve inter-disciplinary and in some instances (e.g. small farmer problems) inter-organisational 'symphonies' and hence their success will depend upon the 'genes for co-operation' prevailing in the members of the scientific teams.

To sum up, we are entering a more difficult and hence more challenging phase of our agricultural evolution. Success hereafter will depend upon our ability to increase the average yields of a farming system by reducing the gap between potential and actual yields in the fields of small and marginal farmers and in dry farming and neglected areas. This in turn, will call for greater efforts in fostering community endeavour in many areas of farm management. Also, all links in the production—consumption trade chain will need integrated attention. Contingency planning and disaster preparedness should become integral parts of the planning process. Non—monetary inputs will have to receive as much attention as cash inputs. We can then derive greater benefit from our vast agricultural assets and minimise our agricultural liabilities.



E. V. LUKAS—A RE-ASSESSMENT

Km. ADARSH BALA

Edward Verrall Lucas was born at Eithan in 1868, and educated at London University. He worked on a Sussex newspaper, then on 'The Globe', London. He joined the staff of 'Punch', in 1902 and later became an assistant editor. He acted as a reader for the publishers Methuen and Co. and in 1925 was made chairman. He enjoyed art and travel. He was a member of the Royal Commission on Historical Movements. He edited a definitive edition of works and letters of Charles and Mary Lamb and has written the standard 'Life of Charles Lamb.' His remaining works comprise travel-books, essays and novel. He also wrote a drama entitled 'The Same Star', and compiled many anthologies. This many-sidedness of his personality shows that he was not only an essayist, he was also a novelist; he was only not a poet, but also a dramatist; not only an editor, but a biographer; not only an anthologist, but also an art-critic of supreme authority. However, he will live in literature as an essayist.

He wrote personal essays. The unique qualities of the personal essay are also the peculiar qualities of his own mind. A certain grace and lightness of touch, a quiet and confidential geniality of tone, a fundamental and all-embracing sympathy, a

delightful play of easy and persuasive humour, a general philosophy of acceptance which lays no rude hands upon the world to 'mould it nearer to the heart's desire', an intimate naturalness of style which is at once a model of current cultivated ease of expression and a mirror of the best conversation—all these, recognised as the essential characteristics of the personal essay are also the distinctive qualities displayed in the works of Lucas. Max Beerbohm was too much of a caricaturist and a parodist; Chesterton was too much of a propagandist; he was also audacious, argumentative, and paradoxical. Belloc was too much of a Rabelaisian, his extreme self-assurance, his boiling energy, and his scornful irony went against the grain of the personal essay. But Lucas was at home in this medium. In short, he was a born essayist. He carried on the tradition of Lamb, and like Charles Lamb he had great love for London. His essays like those of Lamb, are remarkable not only for their own charm, insight, fancy, commonsense and humour, but also for their sentiment, wisdom and curious knowledge. But there are certain dissimilarities between the two. Though Lucas's humour is kindly in general, it is at times almost savage, as in "Those Thirty Minutes", a satirical dialogue aimed at people who agonise their friends "by seeing them off on railway journey's" while it is seldom boisterous and

capricious. Lucas is, again, not half as fanciful and whimsical. He has little of Elia's gentleness. His robust urbanity and sophistication are poles apart from Lamb's innocence and quietness.

Again his essays have unfailing charm. They are always enticing. He transforms everything into the beautiful, rich or strange because for him the world is a mysterious place, full of interesting surprises. Life for him is not a humdrum, monotonous phenomenon; it is teeming with riddles which "haunt, startle, and waylay" the mind. His sensibilities reach very sharply to the multitudinous world outside. Consequently, such ordinary issues as finding six pence in a third class compartment, or traveling in a carriage with rubber tyres and a pair of horses are enough to set him a thinking. Since thought and word were one with him, his pen was the pliant servant of his thought. Often, indeed he had the audacity to introduce a subject altogether unsuspected. But that is only a mark of the born essayist.

Another characteristic is his warm humanity. His whole essay 'The Prosecutor' is instinct with pity and tenderness from the beginning to the end. It conceals the real feeling of understanding and compassion. This quality of sympathy reaches its climax in 'The Cynosure' where he writes, "Show me a really bad man and I will show you a hero; a little distorted it is true, but not much the less heroic for that. Show me a notorious breaker of male hearts and moral laws and I will show you a heroine: again a little distorted; but with more than the magnetism of the virtuous variety".

Integrity is another important characteri-

stic of him. He is a 'pearl of sincerity and Candour'. In some of his essays we come across instances of his candour and selfcritical integrity, for example, he confesses at the close of 'The Prosecutor' that he is no better than the boy—a chronic pilferer at eighteen—whom he prosecuted especially as he remembers that "When I was ten or thereabouts, I stole a pair of boots from the boot cupboard at home and sold them for eighteen pence to buy a brass cannon".

Lucas had an intense love for the country. Besides, he loved all animals in general, but for horses and dogs he had a strong personal affection. "I have for horses and dogs", he said himself, "an affection that most people seem to keep for their fellow-men". He had an unlimited love for children. He wrote about a certain child, "I was peculiarly interested in this little boy. Because of his eagerness and the reliance which emanated from his clear skin and sunny looks, he seemed to add to the light of the day, perhaps actually did so."

In short, he loved all those who were simple. He had an instinctive preference and peculiar affection for all who were childlike and ingenuous. Hence his admiration for Craik, the well known Shakespeare scholar, of whom Shakespeare wrote that he was "a short and sturdy Irish gentleman, with a large genial grey head stored with odd lore and the best of literature; and the heart of the child." Hence all his appreciation of Oliver Edward, Johnson's friend, who lived in literature by virtue of a single remark and took his place in the shining company of simple souls, the hierarchy of the ingenuous. Hence all his contempt for Boswell who had no eye for 'Children, young or old'.

He was a fatalist. His fatalism was not the outcome of any reasoned philosophy. But he was not a pessimist. On the other hand, his temper was remarkable for its cheerfulness which might well be the envy of many a man of letters. He was neither a puritan nor a sentimentalist: he was an egoist throughout. He wrote, "The only thing in world worth being was onself, even with all onself's limitations". But he not a was self-satisfied prig. On the contrary he was at times pathetically conscious of his limitations and consequently, he cast wistful looks upon the lives of others whom he regarded infinitely superior to him self. Writing on the life of a conjuror, he says, "What a life! I can think of nothing more pleasant than to live thus, continually mystifying fresh groups of people-with cab fares both ways and a satisfactory fee; to be fer ever in the winter months extracting eggs from old gentlemen's beards and little girls' tresses, passing cards right through one's body' catching half-crowns in the air, finding a thousand and one things in tall hats. This is to live indeed, to say nothing of the additional rapture of having a fund of facetiae that not only ordinary children but the offspring of countesses find irresistible." It was this pensive melancholy that came over him at times when he thought that he was doomed to "being a quill-driver who must keep office-hours" "a tired journalist worn with town", when he thought that, "he is doomed to a life of tedious mechanical, and intellectual drudgery" it was this melancholy that made Lucas one of the most agreeable egotists in the world. Though he was not a Bacchanalian, yet he liked the good things of the earth when he could get them. He was not a rank vegetarian like Shaw or Shelley, nor was an Artist whose aim was to taste as much of life as was good for

the soul of man. He was a stranger to the world of science. He wrote, "Science being a sealed book to me, I can pass none of its secrets on."

Lucas had the uniformity of excellence in matter as well as in manner.. Whatever he wrote had profound insight and quiet wisdom. Every one of his essays is more or less a rich running commentary upon life and the reader has ample choice to pick precious thoughts which are the result of rich experience. Here are some examples-

"Strange into how many corners of life the serpent penetrates. Strange also, what odd events have to occur to put one in the way of learning." "In the midst of death we are in life. It is all as it should be in this bizarre, jostling world."

"A career of rectitude has sometimes rewards beyond the mere consciousness of Virtue."

"The most important thing a great man can do is to be born into the world."

"Brevity is the soul of wit" is also applicable to Lucas's style. He follows brevity in word, in sentence-construction, in the make-up of the whole essay and last, but not least, brevity in thought. In the essay entitled 'A London Thrill' the second and the fifth paragraphs consist of 'the Scoundrel' only; and the two concluding paragraphs of the same essay consist of a single simple sentence each. The sixteenth paragraph of the 'The Prosecutor' consists of 'the Scoundrel' only and the two concluding paragraphs of the same essay consist of a single phrase and a bare simple sentence respectively. In spite of such brevity he

never omits anything that is essential to a proper understanding of his meaning, mood, and intention. "In a London Thrill," for example, when he tells us how a pathetic young woman in a long brown overcoat was arrested for having tried just for a new moments too long to enter a house with the result that all London was disorganized, he takes care to give us even the local and the Temporal setting of the incident. "The Scene was Gerrard Street," he begins and then follows it up with a vivid snapshot of the Street. He informs us, then, that the "time was three O'clock in the afternoon." Hence he provides every detail in depicting the picture.

Further, his style is simple, clear and lucid. There is no rhetoric, no artifice, no strain. The profundity of emotion and the heights of imagination are alike eschewed. Sometimes, he rises to the heights of eloquence, but restrains himself and comes down to the level of the reader, saying, "I am striking into too high a road." His method is discursive. He never cared for logical necessity and logical sequence. He entices the reader into so many bye-paths. His essays give the sense of browsing in a fully informed and literal mind. Just as on the contrary, his style has scholarly finish and fastidious impeccability, which is really creditable. It is simple, colloquial, and idiomatic, approximating more to the spoken than to the written words. There is no solecism, no archaism, no tautology, no pleonasm, no impropriety. There is no use of Foreign expressions or classical and slang words. In his essay 'The Conjuror,' he has an occasion to use the familiar Latin proverb, 'Finis coronat opus', but he forgoes the opportunity with deliberate effort and writes: "The end crowns the work (as I could say

in Latin if I Liked)." We should not commit the error of thinking that he avoids their use completely. This also applies to the use of slang terms. In his essay 'A Friend of the town' he uses the word 'Varmints' as a slang for 'vermins' or in 'A London Thrill' the word 'pinched' for arrested.

Lucas was an incurable Londoner. His love for the great metropolis is proved by the following verse:-

"That's my dear London, that's my true home. I 'll never forget it, wherever I roam."

He could employ the dialect and account of the typical Londoner of the lower classes with perfect ease. He was a consummate master of what is known as 'The Cockney'. In fine, the style of Lucas is terse, not diffused, pithy, not pointless; simple, not rhetorical; spirited, not tame; light, not ponderous; and clear, not obscure. He was one of the most genial discursive essayists of our times, exhibiting his ego with all the ecstasy of a collector displaying old curiosities or first editions. His kindly humour entrances us as we journey with him through many worlds, meeting queer and entertaining people whose idiosyncracies were never before portrayed so winningly. His understanding sympathy embraces even the animal world. He makes us feel how even the village path leads to Rome, how things apparently trifling and idle have a royal importance and are the means of opening a new door, in our consciousness, of what is beautiful and significant. We can conclude our discussion with the remark of Arnold Bennett.

"On the surface he (LUCAS) might be

mistaken for a mere cricket enthusiast. Dig down, and you will come, with not too much difficulty, to the simple man of letters. Dig further, and, with somewhat more difficulty, you will come to an agreeable ironic critic of human foibles. Try to dig still further, and you will probably encounter rock."

GLOBAL VIOLENCE AND MASSACRES: CAN MAN EVER ACHIEVE PEACE?

Dr. BUDDHADASA P. KIRTHISINGHE

Today, man is living in "One World", as asserted by the great American statesman, Wendell Willkie, thirty years ago. The jet and atomic age has blurred national frontiers and dwarfed distances, which our ancestors would not have thought possible.

Although man has yearned for peace from early times the stark fact remains that modern man is as savage as his primitive ancestor. Modern man kills and exploits even

his own species without scruples, which is something even the lower animals hesitate to do. Although man appears to nourish a craving for existence and the procreation of his own ethnic species still generally speaking man is permeated with hate, fear and greed, from early times to this day.

Today, the two most powerful Superpowers are vying with one another for world dominance. They are building more atomic

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hardware for mass destruction. Thus, ultimately, they would not only destroy each other, but also the entire life processes of our earth.

What can one do to escape this nuclear danger? The Civil Defence measures offered by governments are certainly a hoax. Jean—Paul Satre once stated: "With this third world war, which might break out one day; with this wretched gathering that our Planet now is, despair returns to tempt me; but that is exactly what I resist and I know I shall die in hope, but, that hope needs a foundation. Sense must be urged on man in abandoning these destructive offenses, and the more obnoxious neutron bomb—that final epitome of the West that leaves property unharmed, and all life annihilated,.. A great scientist, Fritjof Capra, notes that our period is a turning point in science, society and the consequent culture. Hereafter, all depends on man's actions for the survival of all life on our planet. Albert Einstein, with the foresight characteristic of a genius, stated at the dawn of the Nuclear Age: "The unleashed power of the atom has changed everything except our ways of thinking". These serious statements demand close attention.

Global extinction is possible not only by nuclear weapons, but also by the pollution of our air and contamination of our water by toxic chemicals. These destroy the ecological systems upon which man's existence depends. In the industrial world, cancer, strokes and heart disease, depression and schizophrenia are on the uprise; in the developing countries, nutritional and health problems, diabetes, tuberculosis, etc. throughout the world the steadily increasing population, coupled with the deterioration

of social and economic environments with the resultant lack of employment, housing and adequate food supplies and consequently the increase in crime and violence. The majority of massacres and violence, due to hate and greed, prevail in areas of poverty in developing countries, although they occur in wealthy lands as well. For example in India, the massacre of Bangladesh is who illegally immigrated into the fertile valleys of Assam State, along with actions against Bengalis who resided in Assam, was committed by the Assamese students who led an agitation against them for their removal. The Central Indian Government was reluctant to expel or force the immigrants to return to Bangladesh feeling it would be inhuman to take such action. Ultimately the massacres occurred due to the poverty of the tribal people of the areas occupied by these illegal immigrants. Thus, the root cause of the troubles in Assam, as elsewhere, is poverty and economic reasons rather than racial problems. Again while some forces are working to bestow human rights to the Central American peasants, a Superpower is arming the rightist Juntas. The result is the murder of countless innocent people in Guatemala, El Salvador, etc. The two Superpowers involved in Central America are worsening the situation.

The Swedish Government expressed the European need in clear terms: "The civil war in Salvador has its origins in generations of negligence in the social and economic fields. A small, privileged group has been entirely predominant in a practically feudal society. Although the country has a civilian President since December 1980 the real power is in the hands of the El Salvador military forces". It went on to say that

American military assistance does not promote peace and social Justice and only leads to prolongation of fighting. These conditions also prevail in most South American countries where human rights are seldom observed and are matters of deep concern. What is needed in these areas is economic and technological assistance rather than military aid.

The racial conflict in South Africa (Apartheid) is a threat to world peace. The native Black African does not have basic human rights. He is relegated to an inferior place due to the pigment of his skin, and in consequence, fraternity, freedom and human dignity are denied him. The South African Army invades, from time to time, the neighbouring African countries, such as Angola, killing and destroying; the Black African Nationalists retaliate with bombings and killings.

The Superpowers spend vast amounts of money on armaments, while more than half the world is dying of starvation, malnutrition and disease. The Superpowers need to have more faith in moral and spiritual values. Humanity needs to be defended from poverty. To achieve this, the U. N. has advocated a contribution of 1% of their gross national income for the economic development of the Third World lands, for where there is poverty in one area and opulence (wealth) in the other, there is tension. The masses of these poverty-stricken countries are denied their basic human right, housing, medical care, food, and the right to work.

One of the main causes of crime and violence is the maldistribution of wealth and lack of education. With illiteracy and

unemployment, people become destitute; poverty and consequent misery become rife; stealing, violence, murder, rape, covetousness and ill-will increase.

The Preamble to the United Nations Educational, Social and Cultural Organization states that since wars begin in the minds of men, defence of peace must be constructed there. This is a profoundly religious proposition. This statement should be welcomed by all world religions.

All that we are is the result of what we have thought; we are made up of our thoughts. If a man speaks and acts with hate, the consequence follows, as the wheel follows the feet of the ox that draws the cart. If a man speaks and acts with compassion, love and happiness, follow him like a shadow that never leaves him. Peace, social and economic justice can be established in the world only when there is peace in the minds of men and women. To the Buddha no man is noble or ignoble by Birth but by his own action.

There is no "Just" hate, violence, crime and murder in the world. There are no "Just" wars. In a future nuclear war, all life on earth may be annihilated. What, then, is its purpose? Religions say never by hatred is hatred appeased, but it is appeased by kindness and justice to all.

There is one good example in history of a king who gave up warfare after victory: the Buddhist Emperor, Asoka, of the 3rd Century B. C. of India. H. G. Wells, in his "Outline of History" wrote of him as one of the greatest and noblest men in the history of mankind, Asoka not only built the golden era of Indian history, it is also classed as one of the greatest periods of world history. The well-known British

Indologist, Professor A. L. Basham called it the "Wonder that was India." Asoka gave up warfare and became a man of peace so that he could devote himself to the basic needs of his dear people and dispense social and economic justice to all with an even hand, and strove to assist even the neighboring lands of his domain.

Let us, dear brothers and sisters, work for peace, and with peace, dispensing social and economic justice to all mankind, the

task will become easy and fascinating. All of us, however humble in life we are, can strive to follow in the great Ashoka's noble footsteps as men and women of peace, and our names will shine in the annals of mankind, as does his. The Buddha advocated that Politics should be advanced without killing, without hurting without conquering without making others sad and complying with the law (Dharma). Thus to the secular world the Buddha advocated the idea of realization peace.

Current Affairs

BULGARIA AND EAST—WEST RELATIONS

'Today the question of peace is a fateful question concerning the life of all people, the existence of civilization and man the sublime creation of nature.' This statement made by the Bulgarian head of state, Todor Zhivkov contains the major criterion of our time in assessing the foreign policy of each state—the attitude to peace and the concrete contribution made to safeguarding it.

Together with the other countries Bulgaria is doing its utmost in the effort to remove the war threat, to limit armaments and military forces, to achieve disarmament and preserve the strategic equilibrium between the two military-political groupings—NATO and the Warsaw Treaty Organization....

Bulgaria...believes that sliding towards the nuclear abyss is not irreversible. The possibilities of reversing the course of events to searching out mutually acceptable

table decisions in the spirit of Helsinki have not been exhausted. Bulgaria attaches major importance to the Stockholm Conference of the 35 states devoted to confidence and security building measures and to disarmament in Europe one of the forums at which these problems of fateful significance for mankind are being discussed.

Bulgaria's efforts to this effect are channelled in the joint actions of the socialist countries aimed at implementing the peace initiatives and the ideas of the Prague Declaration of the Political Consultative Committee of the Warsaw Treaty of January, 1983. Bulgaria took part in drawing up the draft-agreement on nonuse of military force and maintenance of peaceful relations between the Warsaw Treaty and NATO countries. At the latest session of the UN General Assembly Bulgaria supported the Declaration on Condemning the Nuclear War, put forward by the USSR and adopted by the General Assembly, as well as the resolutions on nuclear weapons freeze and preventing the arms race in space....

Bulgaria's major contribution to implementing the decisions of the Helsinki Conference lies in its active and constructive policy in the Balkans, in whose geographical centre it is situated. As elsewhere in the world, the cold war confrontation effected the relations among the Balkan countries in the post-war period. Bulgaria's initiatives, as well as those of its other Balkan partners, contributed to a considerable improvement of the climate of confidence and understanding in that neurologic region, called the 'powder keg' of Europe in the past. A wide-ranging pro-

gramme of political contacts at high and summit level has been under way between Bulgaria and its neighbours Romania, Greece, Turkey and Yugoslavia. The state acts and joint declarations on goodneighbourly relations and cooperation signed between Bulgaria and Greece, and between Bulgaria and Turkey are fully in consonance with the Helsinki Final Act.

It is of particular importance in the present deteriorated international setup not only to safeguard but also to multiply the fruits of detente in the Balkans. Precisely this is the object of Bulgaria's proposal to sign bilateral agreements with its neighbouring states, including a code of good neighbourly relations, renunciation of territorial claims, non-admission of the use of the contracting parties' territories for hostile aims and actions against the other countries. In keeping with this is also T. Zhivkov's initiative for holding a meeting of the Balkan states' leaders to discuss the possibilities of implementing the idea of turning the Balkans into a nuclear-free zone. This initiative has received the broad support of the Balkan public and of leading circles in the countries of the region. A positive answer was given to the proposal of Greece's Prime Minister A. Papandreu for holding a meeting of experts from the Balkan countries which was opened in Athens in the middle of January 1984.

—News from Bulgaria
February 1984.

KONSTANTIN CHERNENKO: "WE SHALL NOT DEVIATE BY AN INCH FROM THE POLICY OF PEACE"

Vladimir Katin, APN Political Analyst writes

Konstantin Chernenko, made his first speech. In this speech he again specified the strategic directions of Soviet peaceful foreign policy; in the formation of which, as was emphasized at the Plenum of the CPSU Central Committee, he has been taking a most active part.

A course towards peaceful coexistence and towards deliverance of mankind from the threat of nuclear war has been and remains the main direction. The address to the Communist Party and the Soviet people, says: "We wish to live in peace with all countries, and to cooperate actively with all governments and organizations which are ready to work honestly and constructively in the name of peace."

This Leninist policy of peace meets the vital interests of not only Soviet people who fully support it, but those of other nations as well. Soviet leader Konstantin Chernenko has firmly declared; "We shall not deviate by an inch from that policy."

In his speech he singled out three major directions of Soviet foreign policy: relations with the socialist countries, with the nations which have embarked on the road of independent development, and with the capitalist states.

Stressing the common vital interest of the socialist countries in durable peace, Konstantin Chernenko expressed himself for the further promotion of cooperation with them in all fields. Addressing the fra-

ternal countries, he said: "The Soviet Union will further be your reliable friend and true ally."

One of the fundamentals of Soviet foreign policy has been and remains solidarity with the peoples who have shattered the fetters of colonial dependence, especially with those who have to repel the attacks of the aggressive forces of imperialism that create the extremely dangerous seats of bloody violence and war conflagration in different parts of the world. Working for the elimination of such seats is Moscow's position of principle and it will unswervingly adhere to it.

The third direction of Soviet foreign policy is relations with the capitalist states. The principle of peaceful coexistence of states with different social systems, which Lenin bequeathed to us, has been and remains the foundation of Soviet foreign policy. "Nowadays, in the age of nuclear weapons and super accurate missiles, people need it as never before", the Soviet leader noted.

The Soviet Union clearly sees the threat which is created to mankind today by the reckless, venturesome actions of the aggressive forces,...and they set the task of preventing the military equilibrium from being upset. The Soviet Union has and will have enough means to cool the hot heads of militant adventurists.

These days Moscow again puts special emphasis on its determination to cooperate in every way with all states which are ready to facilitate the relaxation of international tensions by practical deeds, and to create an atmosphere of trust in the world. In other words, Moscow is resolved to cooperate with all those who

will work for stronger peace, rather than prepare for war. This is the main direction of Soviet foreign policy today and its perspective.

—APN

15.2.1984

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SYMPOSIUM ON STATISTICAL- METHODOLOGY FOR CROP FORE- CASTING AND CROP ESTIMATION

The history of forecasting and estimating the production of crops is as old as that of organised agriculture. Since, agriculture has all along been a major contributor to state revenue, estimation of crop output has been an administrative necessity. But, whereas in earlier times, estimates of crop output were generally made subjectively on the basis of reports of revenue officials, the complexities of modern society have necessitated the introduction and development of objective statistical methods for the purpose. An all-India symposium on the subject, was held in Calcutta University during September 19-23, 1983....

In the context of measurement of the output of a crop in any geographical area like a country or a state, one must first be clear about the distinction between a forecast and an estimate. A forecast of the production of a crop is a figure which should be given ideally before the harvesting of the crop. An estimate on the other hand is a post harvest figure. Forecasts of crops are needed for budget formulation and short term planning, setting out import export policies, fixing support prices, chalking out storage

and distribution programmes, seed replenishment, ensuring adequate supply of fertilizers, famine prevention etc. On the other hand, estimates of crop output are required mainly for long term planning, measurement of national income, identification of areas for research and development, evaluation of development programmes, implementation of crop insurance and similar purposes. In these days, there is enough awareness among people of the importance of crop forecasts and estimates....

The output of a crop in a given geographical area such as a district or a state broadly depends on two things the area sown with the crop (hectarage) and the yield rate (per hectare) of the crop. If the two are accurately known then by taking their product one can get the total yield of the crop in the given geographical area well in time.

For the determination of area under a crop until recently two distinct methods used to be followed in the different states. In those states where permanent reporting agencies like the village patwaris exist, generally the method was based on complete enumeration of fields by such agencies. In those states (the permanently settled ones like W. B., Kerala, Orissa) where such agencies do not exist, the practice was to follow the method of grid sampling as developed by Professor P. C. Mahalanobis. Roughly, the method consists in marking out square grids randomly located on the map of the entire geographical area under consideration and determining the area under the crop in each such grid. The hectarage figure for the entire geographical area is then found by the method of proportional parts by taking into account the part of the total area that is represented by the sampled grids. The

complete enumeration method was generally believed to suffer from larger ascertainment errors. Further, since the patwaris had many other work to do, their reporting was seldom timely which resulted in large lags in the issue of the precasts and estimates. To remedy this deficiency the Central Govt has recently introduced some schemes like the TRS (Timely Reporting Scheme) under which special care is taken so that timely and accurate reporting is made on 20% of all the villages in an area. The part reported upon is changed from year to year so that in a five yearly period all the villages in the area are covered by rotation....With the growing emphasis being put on block level planning and with many minor crops with relatively lesser hectarage gaining importance) replacement of traditional grid sampling by something more intensive comes on the cards. The centre proposed that here also the method of 20% sampling of villages should be introduced and for this a new scheme known as EARAS (Establishment of an Agency for Reporting Agricultural Statistics) was put forward for states like W. B., Kerala and Orissa. In W. B. at present both the systems are in vogue on a provisional basis.

For the determination of yield rates the method generally used by the different states is that based on random crop cutting experiments....

The above system of forecasting and estimation of production of different crops pursued by the government was discussed and critically examined by different speakers in the symposium....It was pointed out that use of a simple average of cut yields without regard to selection of the villages and fields for crop cutting, may lead to an inborn bias in the ultimate production figure.

Although crop cutting experiments are the most direct means of ascertaining the yield rate of a crop they are by no means the only ones. As our knowledge of the growth processes underlying different types of crops accumulates, it may be possible to get the prospective yield rate of the crop in a region on the basis of parameters like rainfalls in different weeks in the maturing period, measurement of soil humidity at different depths or biometrical determinants like height of the plant, girth at definite height etc....The problem of setting up production functions to determine yield on the basis of inputs given, was also examined and some suggestions regarding methods for ascertainment of actual input figures as also for fitting a production function were put forward. For integrating the different approaches it was suggested that on the basis of information on ancillary characters, past crop cutting data, and additional knowledge about factors like variety (high yielding or traditional), management practice (irrigated or non-irrigated) etc, one can set up for each village in a block a projected yield rate and hence determine the projected yield for each village. Using these projected yield figures as auxiliary variables one can set up what is technically known as a 'ratio estimate' utilising the crop cutting figures for the current season. Such a practice, it was suggested, would obviate the need for intensive stratification but would at the same time incorporate all additional information into the estimate.

For the estimation of crop production of the country quite a different approach has been followed by some theoretical workers—mostly econometricians. Their idea is to fit suitable models to time series on production and related variables and use these to

project the output at future times. The limitation of this method is that generally it can succeed only at the macrolevel....

Rapid developments in space science are gradually providing new tools for acquiring knowledge about the agricultural situation in a country....

In the present age real life problems have generally become so complex that most of them require a multidisciplinary approach for arriving at a solution.

Notes and News
Science and Culture
January 1984

THE STRIKE: A WEAPON WHOSE TIME HAS PASSED ?

The use of a strike to settle a labour-management dispute in the US has varied considerably since 1950. The pattern of strikes in terms of frequency shows that the number decreased during the fifties, reached a low point in the early sixties and then increased in the late sixties and mid-seventies. Ben Burdetsky and Marvin S. Katzman of the George Washington University, the authors of this article believe that the use of the strike will decline again in the 1980s. In their view, this stems from a number of factors that have made strikes undesirable and risky as far as union leaders and members are concerned. Some of these factors that are of particular interest are discussed in this article.

It is important to keep in mind that "for

a strike to be successful, the union must be able to inflict pain on the employer". This means that if employers are able to continue their operations or to provide services with a relatively high degree of efficiency, it will be very difficult for the strikers to exert the kind of pressure needed to gain their "victory". In fact, this kind of situation can weaken the union in the eyes of its members and with respect to public perception of the union's role and strength.

Highly automated businesses

The 1983 strike against the *American Telephone and Telegraph Company (AT&T)* was a good example of a dilemma facing organized labour. Much of AT & T's telephone activities are automated to the point where minimal disruption was felt in most areas of telephone operation. About 97% of all telephone calls are dialed directly and handled automatically by computers, according to the telephone company. The company was able to utilize members of its supervisory and management team along with non-strikers to handle most of the operator-assisted calls that were received. Obviously, the strain of long hours took its toll, but the union was not able to close the system down, or even slow it down significantly.

Oil refining is another industry where highly automated operations have thwarted a unions' ability to inflict pain on an employer by way of a strike. In the early days of oil refining in the United States, many workers were employed controlling manually the flow of petroleum through the refining process. In 1959, however a strike by the Oil, Chemical and Atomic workers (OCAW) against the American Oil Company in Texas collapsed because the company was able to main-

tain a relatively high rate of production due to its automated systems. The OCAW experienced considerable difficulty, thereafter, in its efforts to organize workers in the oil industry.

While the telephone and oil refining industries are obvious examples of the way in which highly automated operations can make a strike ineffective, many other industries such as steel, meat—packing and even agriculture are in the same situation. Moreover, there is evidence that strikes tend to speed up the introduction of automation and other technological changes...

Fundamentally, several questions remain to be answered. First, is it wise to strike if you cannot inflict pain? Obviously, emotions play a part in decisions to strike. It is essential that cool, rational analysis of all the facts and potential outcomes be undertaken by union leaders before making their recommendations to the membership. If they encounter emotion-charged desire of the members to strike at any cost, leaders need to find ways to "reduce the heat and shed more light." Second, is it sensible to call a strike if you don't expect to win? Careful analysis of all human, economic, and political factors must be carefully done before a strike is undertaken.

Again, strikes resulting from emotions or for some unclear principle can be costly and destructive to the union. Third, is the strike a useful tool in a period of severe economic or competitive strain facing the firm? Here again, careful analysis is needed and the long term interests of employers, employees and the union must be taken into account. This could well be the time for close co-

operation and consideration of common interests rather than destructive, confrontational tactics. Finally, given the state of the art in collective bargaining, plus the reality that no one really wins a strike, does the strike make sense at all in today's labour-management arena?

Obviously, mediation, arbitration, impartial fact-finding, and other tools can help to eliminate the felt need to strike. It is the judgment of the authors that strikes, as we have known them in the past, will continue to decline. Workers do not want to strike, employers do not like to take a strike, and the public is eventually turned off by a strike.

Source: Dr. Ben Burdetsky, Professor of Personnel and Labor Relations, and Chairman of the Department of Business Administration, the George Washington University, Washington, D.C.

Dr. Marvin S. Katzman, Assistant Professor of Business Administration, School of Government and Business Administration, The George Washington University Washington, D. C.

SWEDEN

High wage deals bring price freeze

The Swedish Government has imposed a general price freeze, a ceiling on dividends and mandatory savings for companies,

Announced on 13 April 1984, the measures are intended to maintain the Government's anti-inflationary policy in the face of high wage demands and record corporate profits.

The measures freeze all rents and prices at the 9 April level until the end of 1984; freeze company dividends and require large companies to put 6% of their payroll expenditures in a low interest account.

Most of the recent wage agreements have been higher than the Governments' voluntary 6% guideline which is intended to halve the inflation rate from 7.9% to 4% by the end of the year. Inflation was 9.3% in 1983.

This is the first year that new agreements were concluded at industry level without the prior conclusion of a central framework agreement. This change in bargaining then followed the breakdown in 1983 of the centralised negotiating framework established in the 1950s (see S.L.B. 2/83, P.208).

Although affiliates to the central union confederation, LO, have agreed that bargaining should be coordinated, the Government feels that current bargaining is not sufficiently reasonable. Sweden's metalworkers, an influential industrial trade union, has negotiated a 13-month agreement which will give members at least 6.7%. The LO has demanded an average 6.5% for its 2.2 million members.

The Government will be having talks with both the unions and the employers about the new measures.

Source : *International Herald Tribune*, (Zurich), 13 April 1984. *News of the Swedish Trade Union Confederation*, (Stockholm), Mar. 1984.

Wall Street Journal, (New York), 14 and 22 Mar. 1984.

INTERNATIONAL

Changes in real wages-Bangladesh, Egypt, India, Indonesia, Pakistan

A 1984 study carried out at Chittagong University (Bangladesh) attempts to analyse and explain changes in the pattern of real wages of unskilled and semi-skilled workers over the last two to three decades in the following least developed countries (LDCs)—Bangladesh, Egypt, India, Indonesia and Pakistan—all of which have a labour surplus. Variations in real wages in these countries have been found to have two characteristics : (1) real wages have fluctuated considerably defying the predictions of many conventional development models ; (2) real wages have generally, but not always, increased during periods of rapid growth, and stagnated or plummeted when growth was sluggish or absent,

Using data from the five countries concerned, the study has attempted to explain these wage fluctuations by incorporating the following assumptions in an economic model:

- (a) the rural labour supply function is rising ;
- (b) growth of the agricultural sector

has, by and large, had a favourable impact on rural wages ;

- (c) growth of the urban/industrial sector favourably affects urban as well as rural wages, possibly with a time-lag ; and
- (d) wages quickly adjust to changes in the cost of living. The findings showed the following pattern;

Shape of the labour supply function

As hypothesised, the general shape of the labour supply function has tended to increase (i.e. wage elasticity is positive). However, it is difficult to speculate on the magnitude of wage elasticity and the results reject the notion of an infinitely elastic labour supply function.

Interlinkage of rural and urban wages

According to the model, an increase in urban wages, by inducing rural-to-urban migration, can cause rural wages to rise and vice versa. Unfortunately for India and Indonesia, lack of appropriate urban wage data precluded an adequate test of whether rural wages were affected by their urban counterparts. But data for the other countries suggest that, although there is a time-lag, rural wages have been positively influenced by urban wages.

Effect of inflation

The adjustment of nominal wages to changes in the cost of living was found to be almost complete over a two-year period in the case of Bangladesh. For Pakistan, Indonesia and Egypt, nominal wages seem to have adjusted to both the rate of inflation and the rate of change of inflation. For most countries, about 50-60% of the rise in the cost of living was translated into higher nominal wages within a year, implying that inflation does affect real wages, and hence income, at least in the short run.

Conclusion

While the model does not necessarily negate other findings relating to wage determination in LDCs, it is considered by the author, that its underlying assumptions are probably more consistent with the outcome than in other models. This is important because, if the same outcome is the result of different mechanisms, the policy implications could be very different,

Source ; Article drafted by Harendra Kanti Dey, Department of Economics University of Chittagong, Chittagong, Bangladesh, 30 Jan, 1984, Dey, H.K. (1984), "Changes in real wages: The effect of growth, the consequences for income distribution", Ph.D., Dissertation, Boston University.

BERLIN—AS I SAW IT

Dr. GOUR MOHON DAS DE

After visiting some interesting historical places of Warsaw, the capital of Poland, we booked our onward journey to East Berlin. The plane was to leave at 7 A. M. from the Okęcie Airport. It was Thursday, the 3rd June, 1971. Early in the morning we took a taxi from the Hotel Polonia where we were staying, to the City Air Terminal office, from where we took an airport bus to the main airport. Our plane left the airport at the scheduled time and flew very low over the green cultivated lands and rivers. On the way we saw the beautiful scenery of the countryside.

After an hour we landed at Schönefeld Airport. We were really excited to see the very land where once a common soldier, Hitler, had taken over the burden of a defeated Germany. After the First World War when the Kaiser fled to Holland on Nov. 9, 1918, the Social Democrats had taken over the government. As The United States did not assure support to Britain and France in the 1920s as she had done during this war, the French left in a state of insecurity, tried to keep Germany under control. As such the Germans automatically stimulated nationalistic attitudes which inevitably led

in the end to the establishment of the Nazi dictatorship. Hitler 'made himself' Führer, the great leader of his people in 1934 and after a few years he became the terror of most of the countries of Europe.

As we had first landed in Moscow there was no trouble in getting visas for East Berlin and Poland. We got our visa in East Berlin, very easily. This was a transit visa for our journey to West Berlin. From there we decided to take the tours of both East and West Berlin.

Only one private bus from West Berlin had been permitted to ply between West and East Berlin once in the morning and once in the afternoon. It carried only foreigners. Our bus had left the airport at 11 A. M. sharp. There were no other passengers except the two of us. The bus was a large and spacious one and it could carry more than thirty passengers. The driver had kept our luggage in the luggage compartment under the seats before we left the airport.

The driver started driving towards the West. After sometime our bus stopped and two

Dr. Gour Mohon Das De lived in Malaya both as an army Captain during World War II and later as a member of the Malayan Medical Service. A World Traveller, he is the author of several novels, short stories, travelogues, children's stories and magazine articles.

armed sentries came and searched the bus thoroughly as well as our passports. After checking our passports one of them asked us, "Indian?" I nodded my head. They handed our passports to us with a smile and asked the driver to move on.

Our bus then passed through small villages very slowly—it reminded me of our small villages of Bengal with green cultivated lands and small pools. We saw the villagers in their ordinary rural dress. Most of them were cultivators—some of whom were working in the fields. We saw women dressed in simple village attire. They were tall and pretty with blue eyes and fair complexions and they smiled sweetly at us. Plaits of long brown hair were hanging down the backs of some of them while others had bobbed hair. Their pretty children dressed in shorts were running in between the trees by the side of the main road. They wished us waving their small hands. We also waved back. The small and large trees made the road a beautiful avenue. The road was not at all crowded, only a few old cars were to be seen occasionally.

Suddenly my mind had gone to the past. The shadows of Adolf Hitler, Goebbels, Goering, Himmler, Rommel, Nuremberg and so many others began to come running one by one into my mind. On Nov 11, 1918 at the end of the First World War, the defeated German Government was compelled to sign an uncompromising and humiliating treaty according to the armistice terms laid down by the United States, Britain and France. They insisted that the Germans should not have the freedom of the seas, they must pay reparations of \$33,000,000,000 for damages done to civilians, reduction of armaments to the lowest point consistent

with domestic safety and many others. It was assumed that those 14 points of armistice would make any renewal of war by Germany impossible in future.

The Second World War.

Hitler had avenged that insult during. The defeated French had been compelled to sign a humiliating treaty when on June 25, 1940 a new French Govt, headed by Marshal Petain, signed an armistice, agreeing to German occupation of a large part of France.

Our bus was moving faster than before. After a few minutes we arrived at a small village which was fenced all around and we saw an iron gate in front heavily guarded by armed sentries. Seeing our bus a couple of sentries came immediately and opened the gate. The driver drove in and the bus was searched thoroughly. Then they came to us for passports. After checking our passports one of them smilingly returned them to us saying, "Indian?" I said, "Yes."

They then handed a paper to the driver and asked him to move on. He started driving his bus very slowly at a speed of one mile per hour through a narrow zigzag lane of 20 yards (approx). After that he drove towards another gate where he handed over the paper given to him by the former sentry. The gate was opened and our bus left the gate and stopped again at another small place adjacent to that gate. Another sentry from there came at once and asked for our passports. He could speak English fluently. I was rather flabbergasted and puzzled. I told him politely, "Sir, your people have checked our passports a few minutes ago. Is there any necessity to check our passports again?"

He told me politely, "If anybody enters

West Berlin his passport must be thoroughly checked. This is the law in our country and also in all other countries."

I was really puzzled to hear him. I asked him, "Do you mean to say that we have already crossed the East Berlin border?"

While examining our passports he nodded his head and said to me, "Yes, you have already crossed the border. Please look back and see for yourself the armed sentries watching the surrounding areas with their powerful binoculars from the top of the tower."

I turned back and saw them. I could not believe that this was the famous Check Post in East Berlin about which I had read so much in different books by foreign writers. American soldiers at one time used to call it "Charlie (fool)" Check post. The books had described it as a very dangerous place. It is apparently guarded constantly, day and night by very heavily armed guards and many ferocious dogs and there is a tall tower in every Check Post from where the armed expert sentries have never failed to shoot their targets.

But I did not see any such sentry there. They were all human beings just like us and I had not seen any ferocious dogs, even a stray one in the compound of the Check Post. I have read about the Berlin wall. But I could not see any high wall there. So I asked the sentry about that famous Berlin wall. He showed me an ordinary wall which was neither high nor guarded by any armed sentry. In fact that wall passed through several houses. On the side of that wall there were a number of small shops, where

shopkeepers were selling their goods to customers. It immediately reminded me of the small shops in our towns. I was really disappointed to see the Check Post and their sentries. I thought at that time that the stories I have read were all cook-and-bull stories written by story tellers obviously.

Before I left that place the sentry informed me that the Berlin wall should be visited from different parts of West Berlin and not from there. I told him that I would be glad to visit it from those places.

Our bus left that place, the driver driving very fast towards the main cities of West Berlin. Our driver, though very friendly with the sentries of East Berlin, was very cautious and alert throughout his journey inside the Berlin wall. We were passing by a number of skyscrapers, beautiful bungalows, supermarkets, cinema and theatre halls. There were also different types of motor vehicles which were mostly imported although while passing through East Berlin we had not seen any foreign vehicles. There were many 300 ft. wide metalled roads in West Berlin but in East Berlin we had travelled only on the ordinary roads. Our driver had not talked with us so far. We thought that he did not know English. But reaching near the city proper he had suddenly opened his mouth and asked us about our hotel. I told him the name of the hotel. He had told me then if we paid him U.S. \$2 more he would take us there. I gladly paid him, and within a few minutes he dropped us there and left.

We carried our luggage to the Aerosa Air Lines Hotel. The manager, a middle aged man was very happy to receive us. He welcomed us to his hotel. I showed him a letter from Air India stating that my hotel

accommodation had already been booked at the rate of U. S. \$14 a day. He checked it from his register book and informed me that it would be U. S. \$19 a day as the rate had already gone up. The hotel boy carried our luggage up and we followed him in a lift. We found ourselves in a spacious room with an attached bath on the second floor. As we had eaten a heavy breakfast on the plane, we were not hungry then, so we had our baths and rested for a couple of hours.

In the afternoon we went to a restaurant where we had some coffee and toast. After which we went out for a stroll on the main road. My wife wanted to go shopping but I requested her not to spend any dollars, by buying any souvenir. She flatly refused and went straight to one of the shops. I knew that goods in the European countries were always sold at a fixed price. But I saw my wife bargaining with the shopkeeper. At that time I was sitting beside an old German gentleman who knew English, and we had a talk about our own countries.

I told him my impression about West Berlin. I said "I am very surprised to see the condition of the city, as if nothing had happened there during the war; Being a captain in the Indian Army I knew that Berlin was bombed into rubble by the allied bombers. But at present I cannot find any trace of any damage done during the war."

He nodded his head and said, 'Yes, it, had been destroyed totally. Very few buildings were saved from bombings. The allied armies had bombed and shelled the town at random. At that time there was no food, no fresh water, no clothings, no fire-wood and even baby food was not available.

Most of our children and old people died of starvation and illness. During the bombing and shelling our people used to run for shelter inside the churches and large buildings but could not save themselves. They were found after the air raids under the debris. Many people left the city and went to the villages to save their lives. But they died there through starvation and illness, as sometimes people could not have even one square meal a day. The rationing system had completely collapsed. The condition of our young girls and women was pathetic as many lost their husbands, sisters, brothers, sons and fathers in the war; most of us were conscripted. Some could not stand their conditions and went mad. There was no proper treatment and nursing facilities at that time for them however.

I asked him, "What happened then?,"

He said again, "After the war the allied armies arrived. They helped us with enough food and medicine, baby food for our children and houses for our shelter.

After that the United States Govt. started giving us all kinds of help including a huge amount of monetary help for the extreme damage they had done. With their help and our hard labour and perseverance the city of West Berlin was thoroughly organised and rebuilt beautifully."

I asked him, "what about East Berlin?"

He said, "I have no knowledge. I only know that East Berlin is under a Reign of Terror and Nobody is happy there."

I told him again, "I went to most parts of Japan in 1963 but I could not find any trace of damage done in the Great world war there. They had organised Japan and

re built it beautifully. The U. S. Govt. had given them enough monetary help."

"Did you go to Hiroshima and Nagasaki?" He asked me.

"No. But I got information in Japan that those cities were totally changed and skyscrapers and hospitals were built there," I told him.

"Was there any necessity to destroy two places with thousands of men, women and children with the powerful atom bombs?" He again asked me.

"Possibly not, but Mr. Truman perhaps had thought that with atom bombs the war would end. Otherwise the morale of the American soldiers would have gradually deteriorated and its consequence would have been very bad. The people of the United States did not want to join the war from the beginning, but they were compelled to join. They did not want a long drawn war, year after year." I answered.

"Did that war end quickly? Had they not lingered for another few years in Korea? Did they not start another in Vietnam? War will never end in this world as long as power and greed exists."

I kept quiet. In the meantime I saw my wife coming cheerfully towards me and I was compelled to bid him goodbye and left.

My wife was very happy with her souvenirs, as she had purchased all the things with discounts. As we were very hungry, we went straight to a nearby restaurant for our simple dinner after which we returned to the hotel, I met the manager there for

arranging tours of East and West Berlin who informed me that the tourist bus would not come to the hotel. We had to go to the tourist office to board the bus. He gave me its address and direction.

Next morning we had breakfast and left for the tourist bus. It was a long distance from the hotel. We walked almost 10 minutes to reach our destination. We saw two buses waiting for us. One of them was a double-decker fitted with glass all over. It looked very beautiful. But as we were late all the seats had been occupied already. The other one was not so beautiful but it was a large one with comfortable seats. We boarded the bus one by one. Most of the tourists were Americans and others who came from different countries. Before we had boarded the bus most of us had bought large bottles of coke.

The double-decker bus started moving towards interesting places through the crowded city. The 300ft. wide busy street was crowded with yellow double-decker buses, cars from many nations and hundreds of Berliners. We reached Kurfurstendamn, a fashionable Avenue—which is famous for its elegant shops, movie houses, theatres, cafes and old fashioned tea-rooms. Thousands of West Berliners and tourists crowded this Avenue daily our guide informed us. We left it and arrived at a place where we saw a small hill. Our guide had informed us that it was Insulaver, a 520-foot-hill composed of rubble and debris from wartime ruins. It is the city's reminder of its rebirth. Then we went to the old 12th century museum, the old Berlin Opera House and Karmoda theatre. They had all been damaged during the war but later repaired. At last we arrived at the front of

a large garden called Tiergarten.

Our guide narrated its past history during World War II. Before the War, different varieties of plants and the large trees of that garden used to attract the local public and foreigners. The Berliners with their wives and children used to go there for walks and recreation. The garden was very famous throughout Germany as well as in other countries. Foreigners must visit that garden during their tours. It is a very large garden of about 630 acres of land which ends at the border of East Berlin. During World War II, by Hitler's orders, most of the small and big trees were chopped down to make way for the cultivation of the land when there was acute food shortage. The large trees were also used as firewood due to the scarcity of electricity during the last days of the war. Besides it also had been raked by repeated bombing and shelling by the allied armies who suspected that Hitler might have hidden his arms and ammunitions there. That large pleasant wooded garden had been destroyed by Hitler's own people and the allied army's bombers and guns. After the war most parts of the garden were again landscaped and replanted. It was due to that that we did not find any large and thick wooded trees there.

Our guide took us next to one of the Check Posts. He had informed us that there were altogether seven Check Posts. Our double—decker bus had already arrived there. Before we entered our guide had warned all of us not to take photos of the prohibited areas as the armed sentries of East Berlin would be watching every movement from the top of the towers with their powerful binoculars. If they once found

out that we were taking photos of those areas, they would immediately inform the authorities and ask them to confiscate our cameras and films. Nothing could be done to get the cameras back as appeal to the higher authority would be of no use. He told us again that West Berliners were not allowed to cross the border by law. The guide from East Berlin would show us the important places. If we could manage to return earlier he would show us the other parts of West Berlin too. Our bus then entered the Check Post. It was not the one which we had crossed before we came to West Berlin. We saw the tourists of the double—decker bus already standing in a queue under the scorching sun like prisoners of war. Every one of them was sweating profusely and wiping their faces with their handkerchiefs very often.

After many disputes and controversies that bill was passed and signed by the President. That famous and powerful bill H 1776 was introduced so strongly that it could not be waived even by the highest authority of the United States. That bill was worded in such a way that by the will of the President, American arms and ammunitions, food etc., are permitted without any objection" to sell, transfer title to, exchange, lease lend or otherwise dispose of any defence article to any nation whose defence be found vital to the defence of the United States."

On June 22, 1941 Hitler invaded Russia as he was displeased with the behaviour of the Soviet Government which also aspired to dominate the Balkans. At that time both the British and the American government were firmly convinced that the defeat of Hitler was more important than any other consider-

ation so they immediately undertook to send food, medicine, war material, even shoes and socks to the Soviets.

President Roosevelt had shipped lend-lease goods worth \$49,000,000,000 to other countries, mainly to Britain and Russia. He proposed that goods rather than money be lent with the understanding that repayment be made in kind after the war. But at no period in the war was there such evidence of Soviet co-operation. They refused to share military information and also had altogether denied the \$11,000,000,000 worth of lend-lease aid given by the United States. This had happened during the time of Stalin. Without the American help Hitler could not have been defeated. He would have been the 'Fuhreur' of the world.

We saw the sentries, who after thoroughly searching every part of the double-decker bus, started checking the handbags and personal belongings of all the tourists. I had never seen the authorities checking the tourists in such a way except perhaps in Istanbul on our way home. Really it was so humiliating, although we could not blame the sentries as they are were under orders. After

thorough checking and examination of their passports they ordered the double-decker bus to move on.

Next it was our turn. We all had started drinking coke when we were ordered to get down. They came and asked us to leave the bus and stand in a queue in the open field. We were really afraid of the heat of the scorching sun. We got down from the bus and stood in the queue. The sentries entered our bus and started searching every thing as usual. We were all sweating and wiping our faces constantly. We were dressed in warm clothes as we felt rather cold in the morning. We were unable to tolerate the heat. Standing there in the midst of the queue I could clearly hear a whispering feminine voice—"I hate to come here where there is no freedom." I turned my face to my right and saw the Mexican lady whispering this repeatedly. Her husband was requesting her not to utter anything there.

(To be Continued)



Indian and Foreign Periodicals

KAMINI ROY (1864-1933)

Dr. Jogindranath Nath Chowdhuri writes :

Kamini Roy was a talented lady who left her mark in Bengali literature as a poetess of great distinction. Apart from her other poems, I mention here her *Alo-o Chaya* (1889) which, with an introduction from the pen of Hemchandra Bandopadhyaya, created a wonderful response among the literary elite of Bengal. Although the book was published without the name of its writer, her name having been kept strictly secret, ere long men came to know who was its real authoress. Her way to future fame was thus laid with the publication of this book. Of the few Bengali poets who established their reputation in the last half of the nineteenth century, she was undoubtedly the best. Her higher education added to her inborn qualities and natural gifts gave her a unique position to raise her above others.

Kamini Roy was born on October 12, 1864 in a village named Basonda in the district of Barisal (now in Bangladesh). Her father Chandicharan Sen (1845-1906) was a well known author of many books in Bengali. His translation of 'Uncle Tom's Cabin', into Bengali with the title of 'Tom Kakar Kutir' made him famous. After this, he established his fame as a historical novelist. Of his such novels, special mention may be made of 'Maharaja Nanda-

kumar', 'Dewan Ganga Govinda Singha.', 'Ajodhyar Begam' and 'Jhansir Rani'. His writings generally had a lofty tone of patriotism.

As a man, he was a lover of justice, an advocate of higher education and social elevation of women...

Such a man was the father of Kamini Roy, and it is not at all difficult to understand that the father took all possible care to give a her proper education.

Kamini's education started at the age of four in her residence and under the care of her mother. She was always attentive to her studies-

After her home-studies, she was admitted into a primary school where she proved to be a good student. With the efficient teaching of Arithmetic by her father, none of her class mates could cope with her in this subject and her school-teacher who taught them Arithmetic in the class called her 'Lilavati' for her high efficiency in it.

She passed the Final primary examination creditably well. After appearing at this examination she utilized most of her time in study in her father's library. Like her father, she, also, had special attraction for books and used to read books on various subjects to add to her knowledge,...After

sometime, Kamini was kept as a residential student of the Hindu Mahila Vidyalyaya under Miss Akroyd. She was there for six months and was then taken by her father to Manickganj (now in Bangladesh) where he had been transferred. At the age of twelve, she was again sent to the boarding. In 1880, she passed the entrance examination from Bethune school, and after this, she was admitted into the college department of this institution. She passed the F. A. and B. A. examinations from this college. In this same year, she was appointed a teacher in the school department of Bethune Institution. In the annual report of the Director of Public Instruction for 1887-88, we find the following information. "During the past eight years the institution has passed 6 candidates at the B. A., 6 at the F. A., and 12 the Entrance Examination. Two of the graduate students are now on the instructing staff, Miss Chandramukhi Bose M. A., being the Lady Superintendent, and Miss Kamini Sen B. A. second mistress in the school department."

In 1894, Kamini was married to Kedar Nath Roy, of the Indian Statutory Civil Service and a Brahmo. He had already appreciated her merits and made a detailed review of 'Alo-o-chaya'. She also, proved to be a devoted wife and an affectionate mother. Thus was the family living in perfect peace and happiness, but this did not last long. Kamini lost her husband on November 19, 1909. After four years, another severe shock overwhelmed her in the death of her eldest son Asoke. Notwithstanding such severe shocks, she did not cease from her literary activities.

It was at the early age of eight that she had begun to compose poems. Pleased with

such a predelection on the part of his daughter, Chandicharan presented her a copy of Kritibas's Ramayana and another copy of Kashiram Das's Mahabharata. Her well known and beautiful poem 'Sukha' was composed six months prior to her entrance examination in 1880.

From her own confession it is clear that she did not, at first, disclose her name as the authoress of 'Alo-o chaya' because of her shyness and timidity, and these were due to her grave doubt as to how her poems would be taken by the readers. I have already stated that this book was published with an introduction of Hemchandra Bandyopadhyaya. In this introduction, Hemchandra, wrote, "I have been much fascinated by [the beauty of] these poems; at places, they are so sweet and full of depth of thoughts that the mind is charmed by reading them. In fact, I have seldom read such poems in Bengali....."

In reality, I have been highly charmed by these poems' depth of thoughts, their lucidity of language, purity of taste and, throughout, the quality of fascinating one's mind...And, to say, at places, they aroused my envy..."

Two of her poems were published (1890) in the well-known paper 'Sahitya' of Suresh Chandra Samajpati. By and by, her poetical works were published one by one. Among them, those requiring particular mention are 'Nirmalya' (1891), 'Pauraniki' (1897), 'Malya O-Nirmalaya' (1913), 'Asoke Sangit' (1914), 'Dip-O-Dhup' (1926), and 'Jiban Pathe' (1930). Of her prose-writings in book form, I may specially mention 'Dharma-putra' (1907). But many of her writings in

prose and poetry were published only in various journals like 'Bandhu' 'Nabya' 'Bharat' 'Prabasi', 'Bichitra' and 'Banga Lakshmi' and remained unpublished in book-form.

Because of her outstanding contribution to Bengali literature she acquired fame and a name above other Bengali poets of the last half of the nineteenth century, and, in recognition of her merits, Calcutta University awarded her the 'Jagattarini Gold Medal' in 1929. This is awarded to great litterateurs and 'is considered as one of the highest distinctions of the University. Rabindranath Tagore was its first recipient." In 1930, Kamani Roy was elected President of the literature-branch of the 19th Bangiya Sahitya Sammilan held at Bhowanipur. She was also elected one of the Vice-Presidents (1932-33) of the Bangiya Sahitya Parishat in recognition of her service in enriching Bengali literature.

She breathed her last on September 27, 1933.

—Indian Messenger
21. 2. 84

CASTES IN MUGHAL INDIA

S. P. Sagar writes :

In the beginning, the Hindu social organism consisted only of four castes. With the passage of time a change crept in. All those who applied themselves to the same profession, composed a tribe or caste (as reflected in the contemporary foreign writings)

resulting in the creation of innumerable castes....

Almost all the foreign travellers who came to India during the 17th century, made keen observations about the Hindu caste structure, the Italian traveller, Pietro della Valle, refers to eighty four castes of the Hindus as he heard from others in India at that time. Every caste had a particular name and a special office to perform in the Hindu society which he terms as 'commonwealth'. None was supposed to swerve from his particular profession. He remarked that they "never rise or fall nor change conditions". He also mentions the names of various castes or professions as he found at that time.

In India although the Hindus professed one religion, yet among them there were many castes or tribes....

Dubois mentions the old classification of castes into Brahmans, Khatris, Vaishyas and Sudras. The first class was interested in priesthood and duties concerned with it; Kshatriyas performed military service; Vaishyas carried on agriculture, trade and cattle-breeding and Sudras performed general services.

A caste was subdivided into many sub-castes.

In the south neither the Kshatriyas nor the Vaishyas were found in large numbers. The true Kshatriya class, says he, no longer existed.

Most of the castes were distinguished from the others in the cut and colour of their clothes, in the style of wearing them,

in the popular shape of their jewels and in the manner in which they were displayed.

The use of intoxicating liquors which is condemned by all the respectable people throughout India, is nevertheless permitted among the people who dwelled in the jungles and hill tracts of the western coast. There were leading castes of the Sudras, not excepting even the women and children, who openly drank 'araq' the brandy of the country, the toddy, the fermented juice of the palm.

The Brahmans of these parts were forbidden a like indulgence....

Tavernier remarks that those people among the Hindus who did not belong to the four castes of Brahmans, Kshatriyas, Vaishyas and Sudras, occupied themselves with mechanical arts and did not differ from one another except by the various professions and trades followed by them. He gives the example of tailors, however rich they may be, who could push their children only in their own profession. Their sons and daughters as well, could marry only in the families following the same trade.³⁶

Ovington also speaks of hereditary professions. There were different occupations in India, says he, as those of the goldsmith, barber, merchant and so many others and all differed in their manners, customs and religious practices. All the arts of India became hereditary and all were employed only in occupations carried on by their respective families. A person was supposed to carry on his father's profession and the same was true of his sons and successors. A profession was thus passed

on to the succeeding generations. For that reason their marriages also were restricted to their respective professions, occupations and persuasions.³⁷...

Hedges did not find the observance of strict rules in Gujarat of his time. Brahmans enlisted themselves as soldiers and merchants as priests and Banias as labourers and craftsmen, although many carried on their own profession of trade and commerce.

The work of weaving was carried on by men of various religions, Hindus, Muslims and Parsis. Khsauris, says he, lived in northern India, near Agra, and like 'Banian Gentoos', in Gujrat were mixed hereabouts.³⁸

Hedges places the 'Gentoos' in the fourth category of the castes among the Hindus. They were higher than the last category of the people, i. e., the coolies. Some of them ate and some did not eat flesh, though all of them abstained from taking beef. All among them, however, liked wine....

Hedges pities the lot of the fifth and last category of the Hindus, the Coolies. They were the most ancient people of Hindustan and were generally vassals and slaves in all countries under all governments. Anywhere they went, they lived under the same conditions; tilled the land, lived in utmost slavery, getting only that much subsistence that kept them alive, and which could not be denied them; as without them none was to till the land. Although majority among them made no distinctions of meats and drinks, the better sorts among them avoided eating with the Muslims and the Christians. He calls them as 'gross idolators', many of

them being wizards and witches. Hedges is convinced that they had such a power of witchcraft that if they cast their eyes on the food taken by another, that food could turn into blood. And he gives an eye witness account of such an incident.³⁹

In Gujarat, Hedges found five major castes of Hindus who performed various kinds of duties; yet they professed one religion. All believed in one God known as Parmeshwara and worshipped a number of deities, all in their various methods differing from one another. Some of them visited one kind of temples and others of another. Some did not visit any temple at all. There were persons among them who went on long pilgrimages; while others did not stir out of their house. There were Hindus who went to bathe themselves in rivers and performed worship there. There were those also who never bothered about this. And thus they differed considerably, Rajput from Rajput, Brahman from Brahman, Bania from Bania.⁴¹

There was rigorous observance of external caste rules by Hindus in various places. Sir Thomas Roe observed in Agra people drinking water fetched only by men of their own caste.⁴⁴

In the eyes of Tulsi Das the worst thing that could happen to a person was the loss of caste.⁵¹ But this ardent supporter and mighty pillar of the traditional caste structure does not hesitate in administering it a powerful blow with a counter-suggestion of positive action. All the caste impurities, he asserts, are bound immediately to disappear and caste distinctions to drop if people of various castes turned devotees of Rama, God. This magic formula of God-

worship was sure to result in the disintegration of the caste system and the dissolution of all caste inequalities.

Sur Das held an identical view and declared that in the field of *Bhakti* or devotion to God, distinctions of caste, sect or race vanished. The rich and the poor stood on a footing of equality.⁵⁴

The Brahmans.

The Brahman Acharyas used to be in charge of Ashramas, where students went for studies.⁵⁵

The Italian traveller of Jahangir's time, Pietro della Valle, remarked that the Brahmans were regarded as the noblest and purest persons among the Hindus, but their employment was nothing except divine worship, the service of temple and pursuit of learning. They practised their religion with utmost rigour. They were placed in different categories in the degree of nobility, rigour in diet, performance of worship and religious ceremonies. They pursued various professions and worked as astrologers, physicians and secretaries of the princes. The most sublime and esteemed among them were those who performed the office of the priests (contrary to Tulsi's view) and observed strictness in diet and worship.⁹²

Thévenot also endorses the views of his contemporaries about the high position and great esteem enjoyed by the Brahmans in the Hindu society. He calls them as the sages of ancient India having expert knowledge of astronomy and arithmetic besides that of medicine. They were regarded by the Hindus in general as the custodians of the sacred Vedas. Several of these doctors,

says he, applied themselves to philosophy.¹⁰⁰

Paying a tribute to the Brahmans, the English traveller of the late 17th century remarks that they were 'very eminent and renowned' in astrology and 'Natural Physics. They could foretell distant occurrences in a 'wonderful and astonishing manner'. Ovington (1689) attributes this to their secret resources to the 'Invisible Spirits or familiarity with Supernatural Powers'. Like their excellent ancient philosophers, they could point out the times of eclipses, of commotions in the state, of earthquakes, inundation, storms on the seas and plagues on land....

Khatris and Rajputs

In the view of Herbert the Khatris assumed greater liberty than the Brahmans. They belonged to the ruling class wherever the Hindus had their own government. They did not abstain from non-vegetarian meals. There were thirty-six castes of Khatris (actually of the Rajputs).

They provided soldiers and warriors who distinguished themselves in the profession of arms. All the Hindu Rajas belonged to these castes or classes. They were like so many petty rulers whose disunion made them tributaries to a foreign government, as the Mughals were. But all the people of this class, continues Tavernier, were not warriors. Only the Rajputs took up the profession of arms, went to war and fought bravely. The Khatris in the seventeenth century, according to the French traveller, had degenerated and abandoned arms for merchandise.¹⁰⁵

The Banias

Monserate wrote about the Banias : "The Vanians eat no living creatures, and ransom from death, if they can, everything that breathes, even fleas, bugs, worms, and small birds".¹¹¹

Herbert Moll found the Banias as the most numerous and most welthy among the Hindus. They were again subdivided into twentyfour sub-castes, according to their several trades or professions. They all showed extreme tenderness to animals and living creatures....

Trade was their real occupation. Some of them were Shroffs, i.e., money-changers, and bankers whose help and by whose agency buying and selling was done by the merchants. Tavernier pays the Banias tribute by saying that in their subtlety they could teach lessons even to the most cunning Jews. They never allowed their children, like those in the contemporary Europe, to loiter in the streets. They taught them from the very beginning to avoid slothness and apply themselves to the study of arithmetic in which study they became perfect. For this they did not use pens or counters, but only their memory, with the help of which they were able to do the most difficult sums in a moment. Tavernier also praises them for their immense patience as they refused to be provoked and always played cool. They were strict vegetarians and never ate anything which had sentient life.

They were bankers or brokers and merchants and the 'expertest people in the World for anything,' remarks Thevenot.

OTHER CASTES

REFERENCES

HALAKHORS :

The contemporary foreign travellers term the scavengers as Halalkhors. They were regarded as persons on the lowest rung of society who did not receive proper treatment at the hands of upper castes, both among the Hindus and the Muslims. They were at liberty of eating or drinking anything and taking wine or flesh of animals of fish.¹²⁷ They were also called 'Ders' and were generally very poor.¹²⁸

Tavernier, however, has a divergent view. He holds testimony to the fact that the Sudras were not the scheduled caste of people as regarded as in our times; but warriors like the Rajputs. The only difference was that whereas the Rajputs served on horse, the others did so on foot. Like the Rajputs, they also gloried in battle. A fighting man, whether a cavalryman or a foot-soldier earned eternal infamy by showing cowardice in battle. It was a standing disgrace to his family.¹²⁹

Thevenot supports Tavernier in his assertion that the Sudras or Kurmis at least some of them, followed the profession of arms, which was regarded quite honourable and meant for superior castes. It did not have any reflection on them because they served not on horseback, but for garrisons of places- They also served as labourers of the ground. Their number was the largest of all the Indian castes.¹³⁰

Poet Brahm refers to the caste of *Chamars* as well, ¹³¹

1. Indian Travels of Thevenot p. 89.
2. Travels of Pietro della Valle. p. 41.
35. Dubois, Description of the Character, Manners etc. of the People of India, p. 14.
36. Tavernier, 11, p. 185.
37. A Voyage to Surat, p. 165.
41. Hedges, I, p. 311.
46. The Embassy of Thomas Roe, p. 447.
51. RCM I, 4/87, p.70.
53. Ibid., 11, 2/192, p. 522.
54. Sur Sagar, 1-11,
55. Sur Sagar, 3411.
92. The Travels of Pietro della Valle, pp. 41-42,
100. Indian Travels of Thevenot, p. 90.
104. Herbert's Travels, pp. 51-52,
105. Tavernier, 11, p. 183.
111. Monserrate's Commentary, p. 189.
113. Tavernier, 11, pp. 183-184.
114. Indian Travels of Thevenot, p.89.
127. Herbert Moll, p. 245.
128. Ibid. p. 272, Pietro della Valle; p.59.
129. Tavernier, (Ball), 11, p. 184
130. Indian Travels of Thevenot, p. 88.
131. Brahm; Akbari Darbar Ke Hindi Kavi, 354.

—Panjab University Research Bulletin
(Arts)

1 April 1984

YEARS OF EQUITABLE COOPERATION

M. Shirazi writes ;

For many years Iran was a semi-colony under financial, economic and political control of tsarist Russia and Great Britain. In 1914 Iran's debt to Russia alone was 4,750,000 pounds sterling—a tremendous sum for those times, which enabled tsarism to dictate its will to its neighbour.

The October Revolution, as a result of which the Soviet Government took power in Russia, opened the road for a new kind of relations between the two states. These new relations were based on the principles of equality, good-neighbourliness and mutual respect. Less than in a fortnight after the triumph of the uprising in Petrograd, the Soviet Government denounced the imperialist policy of tsarism towards Iran and other eastern countries in its appeal "To All Toiling Moslems of Russia and the East". It also announced that the treaty with the British on the division of Persia was "torn and cancelled". The Publication of all secret deals on the division of the world into spheres of influence, to which the tsarist government was a party, and the refusal by Soviet Russia to take part in this plotting against the freedom and independence of other nations, evoked panic on the part of British, American, French and German imperialists. For the first time in history a mighty power treated other nations not from a position of strength, but as an equitable partner and sincere friend,

The note of the People's Commissariat of Foreign Affairs of January 27, 1918, became a landmark in the history of Iran and Soviet-Iranian relations. In this note the Soviet Government declared: "The

Soviet Power will do everything that depends on it in the field of international relations to achieve full evacuation of Persia by Turkish and British troops as well"....

This note did not remain merely a verbal declaration. It was buttressed by concrete steps aimed at establishing equitable relations with Iran and at liquidating all forms of its fettering dependence on foreign powers. In June 1919 the Soviet government annulled all Iran's debts to the tsarist government and declared complete cessation of any interference in tariff, telegraph, postal and other affairs of that country. The Soviet Government fully abolished the Consular jurisdiction which was humiliating for Iran and incompatible with its sovereignty. This kind of jurisdiction was based on the "surrender status", i.e. the foreigners were exempt from the jurisdiction of Iranian judicial bodies. On the same day the Soviet Government specified what rights, privileges, incomes and possessions it renounces in favour of the Iranian people. Iran got rid of the heavy financial burden and gained fresh opportunities for its independent development.

The approach of imperialist powers to Iran at that time was in striking contrast to the attitude of the Soviet Government to that country. Having availed themselves of Soviet Russia's decision to relinquish all claims to Iran, the British occupied almost the entire territory of the country, and the Iranian people had to exert truly heroic efforts in order to ultimately liquidate the results of this impudent occupation, and to put an end to plunder.

Sixty six years have passed since then. This no small period of time has shown

that the Soviet Union has remained true to the principles of foreign policy which were proclaimed after the revolution...

The Soviet Government has become a reliable partner of Iran in the trade and economic spheres. All bilateral contracts and agreements have been implemented to the mutual benefit of both states.

APN
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THE ECONOMIC AND SCIENTIFIC AND TECHNOLOGICAL COOPERATION BETWEEN THE PEOPLE'S REPUBLIC OF BULGARIA AND THE REPUBLIC OF INDIA

The economic and scientific and technological cooperation between the P.R. of Bulgaria and the Republic of India is continuously extending and enriching. It is determined by the rapid rates of growth of the economic potential of both countries,

The mutual barter which is increasing at permanent high rates amounted to over 144 million dollars in 1982. Along with the conventional goods imported to Bulgaria from India—leather and leather articles, jute and jute products, tobacco, groats, knitwear, ready-to-wear clothes, has grown the share of import of unconventional goods such as textiles, metalworking and roadbuilding machines, chemicals, steel products etc. In Bulgarian export predominant place is still occupied by chemical and petrochemical products, steel, but machinebuilding production has insignificant presence.

The economic relations between the two countries develop dynamically and successfully, on a credit given by the People's Republic of Bulgaria in the 70-ies, its food

processing industry enterprises have been built in India. Two joint ventures for common activity are established: "Curwell"—for production of pharmaceutical articles, and "PEEJAY"—for fishing in Indian territorial waters. The efforts of both countries for effective cooperation will continue with the establishment of new ventures—for production of deluxe gloves, and for production of knitwear. There are good prospects for further extension of the economic relations in the realization of joint projects and building up enterprises in the field of small-tonnage chemistry, fodder production, textile machinebuilding, etc.

An important role for the development of economic ties between the two countries is played by the Bulgarian—Indian joint 'Commission for Economic and Scientific and Technological Cooperation, established in 1974. Basic spheres and directions are coordinated at its regular sessions by the competent authorities of both countries.

On the basis of the concluded in 1974 intergovernmental Agreement a Subcommission for science-technical cooperation was founded. At the annual sessions of it short and long-term plans are discussed and coordinated by the corresponding authorities and institutes of the two countries. Main fields of mutual cooperation are ionosphere and space physics, energetics, agriculture etc.

Economic and science-technical cooperation between Bulgaria and India contribute to mutual benefit in conformity with national economies and science-technical potential, on the basis of planning, long-term stability diversification and balanced growth.

—News from Bulgaria
Jan. 1984

WHERE MANPOWER GETS A FEMALE CAST—AND WHY

During the 20 years between 1960 and 1980 the profile of the labour force in the OECD countries assumed a definite female cast. These two decades saw millions of women turn their backs on the kitchen and enter the world of work.

At the same time, male labour participation rates, especially among older men, decreased, sometimes sharply, according to statistics cited in the ILO's *World Labour Report*.*

While total participation in the OECD labour force (with the exception of Turkey) remained fairly stable at about 69 per cent of the population between 15 and 64 years of age, in most countries female participation rose, going from about 45 per cent in 1960 to more than 52 per cent in 1980, while male participation dropped from 93.7 per cent in 1960 to 85.5 per cent in 1980.

The movement of women out of the home and into the labour force was most marked in Scandinavian countries. By 1980, 74.1 per cent of women in Sweden had joined the labour force, 70.8 per cent in Denmark, and 63.2 per cent in Norway.

In Canada female participation rose sharply from 32 per cent in 1960 to 57.3 per cent in 1980.

Exceptions to this trend included women in Austria where their percentage of participation dropped slightly from 50.4 per cent in 1960 to 49.2 per cent in 1980; in Japan where the drop was more marked from 60.1 per cent to 54.9 per cent, and in the Federal Republic

of Germany where it remained unchanged at 49.3 per cent.

The report attributes the sharp decrease in male participation in the labour force in West European countries to early retirement schemes set up in the 1970s in order to release jobs for young people. For example, between 1970 and 1979, the labour force participation of men aged 60 to 64 decreased from 65 per cent to 38 per cent in France and from 75 to 40 per cent in the Federal Republic of Germany.

However, in the United States and Japan, the report points out that while the proportion of men in the labour force went down during the period between 1960 and 1980—91.7 to 85.4 per cent and 92.2 to 89.1 per cent respectively—the trend in these two countries was toward later retirement. The mandatory retirement age was raised to 70 years in the United States and in Japan more firms are increasing the compulsory retirement age from 55 to 60 years.

Factors motivating the female surge into the labour force are varied. Better education and the desire to use it plays a significant role, and with smaller families and mechanised appliances for heavy house-keeping chores, women were freed of the most time-consuming burdens at home.

In addition, more and more households are being headed by women alone—primarily because of rising divorce rates—who have no other choice than to work. And still many other women have joined the labour force to help beat inflation and supplement their husbands eroding incomes.

The rapidly expanding services sector

has provided the majority of women workers with employment including part-time jobs.

The different pattern of employment for Japanese women from that of other OECD countries during the sixties and seventies reflects national customs and tradition. The relatively high proportion of women participating in the labour force in 1960 were mainly employed in agricultural activities where the majority of workers were women, who combined this work with child raising and household chores.

The report states that the declining importance of the agricultural sector in Japan therefore resulted in a decrease in female participation in the labour force, particularly among women aged 25 to 40.

There was also a decline in the participation of young girls in Japan as more of them opted for higher education with, for example, 95.4 per cent enrolled in senior high school in 1980, outstripping the boys by 2.3 percentage points....

In the planned economy countries of Eastern Europe...

Particularly striking is the large proportion of active women as compared to Western Europe. Between 70 to 80 per cent of women aged 20 to 55 work in Eastern Europe, and in some cases labour participation rates are over 90 per cent, according to the latest available data. For example, in 1975, 93 per cent of women between 25 and 44 worked in Bulgaria; the 1980 rate in Czechoslovakia was 91 per cent for women between 25 and 49; in the USSR in 1970, 93 per cent of women in the 30- 39 aged bracket and 91 per cent of

those between 40 and 49 participated in the labour force. These rates were approached in Western Europe only in Scandinavia. For most of these women, generous maternity leaves and the provision of creches and kindergartens made it possible for them to work outside their homes.

As with their West European counterparts, participation rates for East European men over 55 vary according to official retirement age. In Hungary, for example, there was a spectacular decline in participation rates for men in the 60 to 64 age group from 81 per cent in 1949 to 13 per cent in 1980. However, the rate remained high in the German Democratic Republic at 83 per cent in 1971, where this age group is encouraged to continue working and can draw a full pension at the same time.

*World Labour Report, an analytical overview, by the ILO, of employment income, migration and other topics of the contemporary world of work, ILO, Geneva, 1984.

I L O

1, February, 1984

THE SPIRIT AND THE FORM

Elsie Heywood writes ;

HUMANITY seems to fall roughly into two classes from the point of view of religion, though such a simple division must always be balanced against the known complexity of the human being...

In religion— to pursue one such simplification—there seems to be one kind of consciousness that perceives Spirit as the reality— the origin and end of a faith. Another takes Spirit's expression—its forms

or Form—as man's goal and hence, also, his priority. This produces two groups of people—the men of Spirit and the men of Form. One group, alas, seems to be somewhat larger than the other.

By 'Form', in this context, I mean the expression of Spirit in all its finite shapes—in names, music, dance, ceremony, credos, reasonings and formulas, in its customs and laws, its art, architecture and sculpture, and in all the other beautiful finite patterns that make up the religious cultures of the world.

By finite Form do men seek both to grasp and to express the God of their origin whom their souls long for and most ardently desire. In this there is no wrong, but much that is right.

Only when the Form is mistaken for God, when it supplants and replaces Spirit as man's goal and aim, when man stops short at it and does not let it lead him on to Spirit, does wrong appear. It is then that men mock, scorn, fear and, in the end, kill those who are not of the same Form as themselves.

Two extreme examples of the contrast between those who see the Spirit and those who are blinded by Form are to be found in the zealous man of Form who killed Mahatma Gandhi and that man of the Spirit, Gandhi himself. Or one looks with horror at the Christians who massacred hundreds of helpless Palestinians in Lebanon, and with gratitude at that woman of the Spirit, Mother Theresa of Calcutta, who went to Lebanon hard on the heels of the murderers and rescued the Palestinians whom no one else wanted—the mentally retarded and the handicapped.

As a Christian Theosophist, my examples

must be drawn largely from the Christian Form, since that is where my knowledge is greatest. It is therefore to Jesus the Christ that I make reference, as a Master who constantly pointed to the need to live by the Spirit and not merely by the Form.

As an example of the Spirit of *caritas* (spiritual love) in man, he chose a Samaritan, a man whose form of religion was, anathema to the Jews and considered idolatrous by them—and perhaps by Jesus himself. As an example of faith, he chose a Roman army officer whose Form of religion must have appeared to him childish and undeveloped. In these, he was surely declaring that it was not the Form of a man's religion that mattered but the Spirit he expressed....

I am sure that the Christ was not against formulas, ceremonies and instructional meetings if they led men to the Spirit. His dislike was for these or other creations of religious Form being made an end in themselves and not a means or an expression. The Spirit of God was ever his theme; as was also the Spirit of man and of religion. Spirit was his priority.

It became St Paul's too. In 1 Corinthians, chapter 13, he says in a dozen poetic ways, 'Form without Spirit is dead.'

Most men of Form are not extremists, for which we should all be thankful. However, they often express their own particular religious Form by excluding those who do not adopt or follow it. Too many of them feel that their Form is a superior religious revelation—sometimes the only true religious revelation given to them by a God who acknowledges their superiority and who finds them more deserving than other men.

But God is the Universal God who draws all men to Himself *'from where they are.* Therefore He uses a limitless variety of means and revelations to lead His children forward...

We must not, therefore, seek to impose our own Form on those of other religious cultures, though the tolerant, rich, free flow of ideas and expressions is wholly right and good.

Those who use religious Form to produce in themselves pleasant feelings of superiority are complemented by those who are filled with fear and a desire to destroy men of another form of faith than their own. Both are entirely out of step with the Spirit, which produces brotherhood and sympathy for the differing Forms. For the man of Spirit looks through the many Forms to the unity behind them and so keeps Form in its right place.

In its right place, Form is beautiful and useful and the true Theosophist takes a deep interest in all its varieties and shapes...

Whatever helps man to behave with *caritas* towards others—with fellowfeeling and kindness—whatever raises him to a more spiritual and moral life, to righteousness and justice; whatever leads him to perceive that the universe is a miracle of beauty and precision engineering that must be cared for and not wantonly exploited, is good and comes direct from God...

How can we know how we stand on the path through Form to Spirit? A little self-questioning helps :...

Do we know ourselves to be world citizens, making our own special contribution

to the wealth of the human race through our own racial and religious Forms? And yet aware that we are only tiny and equal drops in the vast ocean of consciousness, in no wise superior to all the other drops? Has our understanding of Oneness increased our *caritas* and courtesy?

'By their fruits ye shall know them.' Have we the Fruits of the Spirit? Or are we merely men of Form?

—The Theosophist
January, 1984

UNEMPLOYMENT: MEN CATCHING UP WITH WOMEN

Unemployment reached record levels in many countries at the end of 1982. But along with the steep increase in joblessness has come a new development. The rate of unemployment among men—traditionally lower than among women—is now catching up with that of women according to figures from the 1983 edition of the ILO *Year book of Labour Statistics*. The increase in male unemployment was relatively higher than the growth in women's joblessness and men have been more affected than women by a shrinking job market, especially in advanced industrialised countries.

Among 44 countries and territories in the Americas, Asia, Europe and Oceania for which data were available, 38 recorded an increase in unemployment in 1981. West European countries in particular suffered from climbing unemployment rates.

The number of countries with double-digit unemployment—where joblessness was

over 10 percent of the workforce—totalled 13 in 1982, a jump of almost 50 percent from the nine in 1981. During the year, Canada, Chile, Guam and the Netherlands joined the club of states and territories with heavy unemployment. Bangladesh, Chile and Puerto Rico recorded unemployment rates of 20 per cent or more.

Asia did better

Asian countries experienced more moderate growth in unemployment. Three among them—Hong Kong, the Republic of Korea and Singapore—even reported a slight decrease in the percentage of the labour force out of work.

Pakistan's rate was stable at 3.5 percent. So was Israel's at 5 percent.

ILO statisticians caution that extreme care should be exercised in using the figures particularly for between-country comparisons of the magnitude of unemployment. Definitions, sources, scope and statistical treatment of data often vary widely from one country to another. They also point out that the data do not cover underemployment, which is an important part of the job shortage problem in many countries, particularly in the Third World.

Overtaking women

Among the 27 countries for which the ILO has a breakdown into male and female of the increase in unemployment, 13 reported that the rate among men had climbed more than that for women.

The increase in percentage points in the Federal Republic of Germany was 2.4, for men and 1.8 for women. In Australia it was

1.6 for men compared with 0.8 for women, in Canada 4 percentage points against 2.4, in the United States 2.5 for men and 1.5 for women, in Italy 0.7 against 0.5.

In the Netherlands an increase of 3.4 percentage points in male unemployment contrasted with a 2.8 rise in the female rate.

These trends were even more significant because the male labour force is generally larger than the female workforce.

Traditionally the percentage of women out of work is higher than the male jobless rate. In Belgium, for example, female unemployment was 20 percent compared with 9.8 per cent for men and in Italy the rates were 14.9 percent for women, 6.1 percent for men.

Reversing the sex differential

In general, however, the ILO *Year book of Labour Statistics* reveals that the growth in the female unemployment rate has slowed down. In Austria, Canada and the United States the proportion of men out of work even overtook the female rate in 1982.

Austria recorded a 3.8 percent jobless rate for men in 1982 compared with 2.2 per cent in 1981. For women the Austrian rate was 3.5 in 1982 and 2.7 in 1981.

Canada's rates were 11.1 for men in 1982, 10.8 for women, compared with 7.1 percent and 8.4 percent in 1981. The United States figures were 9.9 percent for men, 9.4 percent for women in 1982, contrasted with 7.4 per cent for men and 7.9 percent for women in 1981.

—I. L. O.

1. February 1984

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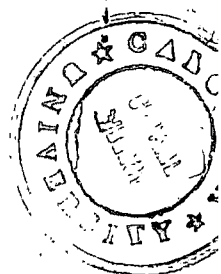
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